



The Historiographer

#130

of the Episcopal Diocese of Connecticut

December

1984

WILLIAM SMITH IMPRINTS



The Churchman's Choral Companion to his Prayer Book; consisting of Chants, Responses, and Anthems, with Scrip- ture Hymns set to Appropriate Melodies. (New-York, 1809).....	121
On Psalmody (April, 1808).....	172

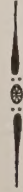
THE
 CHURCHMAN'S
 CHORAL COMPANION
 TO HIS
 PRAYER BOOK;
 CONSISTING OF
 Chants, Responses, and Anthems,
 WITH
 SCRIPTURE HYMNS SET TO APPROPRIATE MELODIES;

COMPOSED, SELECTED, AND ADAPTED TO THE USAGE OF THE

Protestant Episcopal Church in the United States of America,

In two, three, and four Parts, with thorough Bass, for the

ORGAN OR PIANO FORTE.



BY THE REV. WILLIAM SMITH, D. D.

New-York:

PRINTED FOR THE AUTHOR.

1809.

TO

THE RIGHT REV. BENJAMIN MOORE, D.D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH
IN THE STATE OF NEW-YORK,

THIS WORK

IS MOST RESPECTFULLY INSCRIBED

BY THE

AUTHOR.

District of New-York, &c.

Seal.

BE it remembered, that on the fifteenth day of May, in the thirty-third year of the Independence of the United States of America, William Smith, of the said District, hath deposited in this Office the title of a book, the right whereof he claims as Author, in the words following, to wit: "*The Churchman's Choral Companion to his Prayer Book; consisting of Chants, Responses, and Antiphons, with Scripture Hymns set to appropriate melodies; composed, selected, and adapted to the usage of the Protestant Episcopal Church in the United States of America, in two, three, and four Parts, with thorough Bass, for the Organ or Piano Forte. By the Rev. William Smith, D.D.*"

In conformity to an Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned," and also to an Act, entitled, "An Act, supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned, and extending the Benefits thereof to the Arts of Designing, Engraving, and Etching Historical and other Prints."

CHARLES CLINTON,
Clerk of the District of New-York.

PREFACE.

SET-forms of prayer and praise have ever been characteristics of the Church, and she has always manifested a predilection for those melodies which are called Chants. Admitting a more extensive theme of praise than either Anthems or Metre Psalms, Chants have, in every age of the Church, been considered as eminently subservient to spiritual edification and comfort. However venerable Anthems may be, and however proper to be used occasionally, one consideration militates against them, namely, that they preclude the body of the people from any share in the oblation of praise, and thereby render it the exclusive privilege of a choir; whilst metre psalm-singing, by its fluctuating nature, and restless spirit of novelty, is an object of attention to the young, and of neglect to the aged. Even the frequent departures in the poetry, from the spirit and sublimity of the prose, are no small objections to rhythmical praise; for, as Dr. Beattie, in his *Moral and Critical Discourses* (vol. ii. p. 410), says, "As Psalms may, in prose, as easily as in verse, be adapted to music, why should we seek to force those divine strains into the measures of Roman or modern song? He who translated *Livy* into *Iambics*, and *Virgil* into monkish rhyme, did not act more absurdly. In fact, sentiments of devotion are rather depressed than elevated by the arts of the European versifier."

This work is designed to furnish the Protestant Episcopal Churches in the United States, with a form of services in prose, and is so adapted, as to hold a medium between the voluminous and difficult service of the Cathedral, and that which is unadorned, and merely parochial. By Cathedral Choirs, all the Responses, and the principal parts of the service, are chanted; in the parochial manner, all the service is read, in alternate response by the Priest and people. But, as most of our Churches are unendowed, and unable to support regular choirs; such as they may at any time have, can be no other than voluntary, and, consequently, mutable, according to the inclination and circumstances of the singers. Accommodated to the existing circumstances of our Churches at large, the following services are composed. The music is simple, easily learned, but capable of greatly enlivening the several offices of our holy religion. To its due performance, it is not necessary that the Priest should be a singer; his immediate duty is, to give out, according to the prescribed rubric, the first verse of the Chant or Anthem which is to be sung; and where no rubric is prefixed, the singers are supposed to require no index to direct their choice. Single and double Chants constitute all the music of Morning and Evening Prayer, except the *Doxology* Anthems, and Kent's favourite *Jubilate Anthem*. The Litany and Communion office are embellished with Chants, Responses, and short Anthems, for the sake of variety. There are frequent instances likewise, in all the offices, of the same words being set to different melodies, with a view to suit different tastes.

As Chants are musical compositions, totally different from those which are secular, or adapted to rhyme, it may not be improper to offer a few observations and directions, to point out the manner in which they ought to be sung.

Chants are single, double and triple, and consist of two, four, or six recitatives, with the same number of artificial cadences sung syllabically. A single Chant admits of one verse, a double Chant of two, and a triple Chant of three verses, for one recitation. Of this last sort is the music of the *Te Deum* and *Gloria in Excelsis*. The time of reading the recitative ought to be the same that a good reader would take to pronounce the words, with proper articulation, accent, quantity and emphasis. To enliven the recitative, and to prevent monotony, words of peculiar emphasis require either to be prolonged, or to have a pause after them, as the mark \curvearrowright denotes. Such words as are naturally short, require a pause; and those which are naturally long, ought to be prolonged a little beyond the time of their metrical quantity. To be able to sing those passages properly, in which certain words require emphasis, prolongation, or pause, the performer must enter into the spirit of the subject, and realize its import in his mind. Penitential and precatory Hymns ought to be sung with a much softer voice, less display of art, and a graver movement, than jubilant ones, which require sprightly movement, great attention to the increase, decrease, and accent of the voice, with suitable rests, and other graces, which are the natural concomitants of religious joy and rejoicing. Those of a mixed nature, partly penitential, partly precatory, and partly jubilant, ought to be sung with an appropriate mixture of penitence, humility, and joy, as the subject changes; so that the sounds, whether vocal or instrumental, may be an echo to the sense. On this principle, the music in *Lent* ought to be performed at least one note below the usual pitch, and on the high Festivals with a more jubilant voice, and one tone above that of ordinary Sundays.

Corresponding to the variety of sentiment contained in the Hymns of the daily service of the Church, the stops of the organ ought carefully to be diversified. The swell seems to be best adapted for an accompaniment to the voices; however, the musical cadences may occasionally admit of a larger volume of sound than the swell affords; but never ought the instrumental music to drown the vocal. The voices are not employed for the sake of the organ, but the organ for the sake of the voices; and, therefore, the organ ought never to play so full as to render the articulation of the words undiscernible. The words are the outward essentials of praise; instrumental sounds are at best but concomitants, and helpers, as to time and tune. In the celestial choirs, even amidst the accompaniment of the most tremendous thunders, the voice and words of the singers were, by the beloved disciple, distinctly heard, and perfectly understood. Hence we may infer, that the inarticulate sounds of instrumental music should always be subordinate to the articulate sounds of the human voice.

At the time of each half verse, the upper part ought to rest the time of a minim, but the bass should continue; and at the end of each verse, a rest of one semibreve is advisable, not only to relieve the singers from continued exertion, but also that a proper distinction may be made between one verse and another. When the singers are accompanied by an organ, a short interlude may agreeably fill up these portions of time. It is also convenient that the organ preface each Chant or Anthem, with a short prelude, or with a few bars of the melody which is to be sung, that the choir and congregation may the more unitedly join in singing the first word of the sentence. In Responses and Doxologies, this preparation is not necessary. After each of the reading Psalms, a Doxology is to be sung. Appropriate ones may be chosen from the several offices, suitable to the subject of each particular Psalm and the season of the year; and at the end of the whole portion or selection of Psalms for the day, the *Gloria in Excelsis* is prescribed by the rubric: but as the *Te Deum* and *Gloria in Excelsis* are set to the same music, it seems advisable to reserve the latter for a close to the Psalms of Evening Prayer, that the same Chant may not occur twice in the course of the same service.

But after a faithful compliance with all the directions that can be given, and how gracefully soever the sacrifice of praise may be performed as to externals, without the accompaniment of the heart, it will be an unacceptable oblation. It is the heart that prays and praises. The melody of the voice may sound exceedingly pleasant to the ears of fellow-mortals, but the melody of the heart only renders the external chorus acceptable to him who approveth not as man approveth. It ought, therefore, to be the delight of all to whom God hath given the endowments of speech, ear, and voice, frequently to employ them in his service; but especially in his own house, on the appointed times for public worship, it is the bounden duty of every Christian, so far as he is able, to "sing Psalms unto the honour of his Redeemer's name, and to make his praise to be glorious."

For every solemnity that occurs throughout the year, ample variety of music is here presented; but, in using this variety, even when the same melodies occur in the daily service of the Church, our organs, voices, and hearts ought to be attuned to the immediate subject of the particular Fast or Feast, which we are assembled to celebrate. And so great is the simplicity of these Chants, and so chaste and harmonious their modulation, that they will imperceptibly steal upon the ear, and with ease any congregation may, in a short time, unite in the performance of them. Indeed, Chants are the only kind of music which is calculated for general use in public worship. That this is no unfounded assertion, the consent of all Episcopal Churches in every period of time is ample proof. Into the Jewish Synagogue no other music than Chants has ever found admission. Even the followers of Mahomet observe the same rule. In every age and country where Christianity has prevailed, Chants have been its inseparable attendants. Chants may, therefore, be justly denominated the canonical music of the Church. The music to which our Lord, with his disciples, before his passion, sung the great Paschal Hymn, namely, the 113th, 114th, 115th, 116th, 117th, and 118th Psalms, was a Jewish Chant. The prison doors opening by the concussion of a miraculous earthquake, restored the prisoners Paul and Silas to their liberty, and to the exercise of their office, whilst they were employed in chanting the praises of God their Saviour. Treating of the music of the primitive Church, Bishop Hickeys quotes, from one of the ancient Fathers, these remarkable words: "With our prayers and praises, we encompass, we besiege the throne of God, and bring such united force, as is not easily to be withstood." Upwards of seven hundred years before the Christian æra, Isaiah described the seraphic spirits praising God in a similar strain.

At Antioch, the followers of Jesus were first denominated Christians. From Antioch, such Chants as were transferred from the service of the Temple into that of the Church, were, by the original promulgators of Christianity, disseminated among all nations. This is a natural consequence of the first converts from Judaism retaining an attachment to their national sacred music; but in process of time, it was partially or wholly superseded by Christian melodies. Whilst the Antiochian or Jewish Chants pervaded the Eastern, the Gregorian, soon after the time of Pope Gregory, became the canonical music of all the Western Churches which paid obedience to Rome. In those not immediately connected with that See, the Antiochian Chants continued to be used, until they were exchanged for the Ambrosian. These prevailed in the British Churches, until about the year 500; and in several Churches upon the continent of Europe, until different periods; but in the French Church, to about the year 800, the æras in which those nations became spiritual subjects of the Roman Pontiff, when the Ambrosian Chants were superseded by the Gregorian, which prevailed until the Reformation. During the progress of the Reformation, English words were at first set to Gregorian Chants; but the Roman measures of music, not properly synchronizing with the quantity and emphasis of English Psalms, soon gave way to national compositions, which were

better adapted to the vernacular language. Those Chants which are at the present time in use in the British Churches, are modern compositions, by masters of Cathedral choirs, and amateurs among the clergy.

Of these Chants, Responses, and Anthems, some are derived from English Cathedral services, others from anonymous books of celebrity, and most of the Harmonies have the names of the authors prefixed, when they could be ascertained with certainty. Through the friendship of the Rev. James Abercrombie, D. D. of Philadelphia, this work has been favoured with several pieces, composed on purpose, by Messrs. Taylor and Carr, both of the same city. To these gentlemen, for their friendly aid, and the courteous manner of affording it, public acknowledgments are justly due. A few Chants were revised, some years since, by Dr. Jackson, of this city, with a view to publicity—and the favour is not forgotten.

The alto and second treble are frequently set in the upper stave; the first treble or cantabile, is always set directly over the bass, and has the harmony filled up with small notes for the benefit of amateurs and young performers on the organ or piano forte. By this arrangement the Chants become improving exercises in thorough bass, whilst they afford excellent specimens of the primitive way of singing the praises of Almighty God.

To vocal performers this arrangement can produce no inconvenience; for they may sing the large notes in the first treble stave without paying regard to the small ones; but if the harmony is required to be fuller than what arises from the union of the two trebles, with the alto and bass, other voices may take the small notes in their series, and thus render it as complete as if executed on a keyed instrument.

The Prosodic Hymns consist of select sentences of holy Scripture, so connected as to constitute regular Psalms on the subjects of the principal Fasts and Festivals of the Church. In these Hymns the voices of the Prophets and Apostles, in unison with that of the Church, form one grand chorus of prayer and praise, and one Scripture is responsive to another. Such were the Hymns of the primitive Christians in the purest ages of the Church.

Of the Scripture Hymns used by the primitive Christians, the Prayer Book, in the service for Easter Sunday, presents one specimen. According to this model, the Scripture Hymns in this work have been composed, and they may be sung after the Litany, or after Evening Prayer. In composing them, no liberties have been taken, except the use of conjunctions, and occasional expletives, to render the reading smooth, and to form an unity in each particular subject. Like so many flowers collected in the garden of God, these texts, constituting Hymns of prayer and praise, unite their various odours, and send forth so charming a fragrance, that, to the spiritual perception, they afford “a sweet smelling savour of life unto life.”

Very pleasant has been the task to compose these sacred Odes, very cheering the employment to set the Psalms and Hymns of the Church to the music of the Church; and with truth the writer may say, in the words of Bishop Horne, in the preface to his Commentary on the Psalms, “Could he but flatter himself, that any one would take half the pleasure in perusing his work which he has taken in writing it, he would not fear the loss of his labour.”

New-York, January 13, 1809.

This collection of Chants and Hymns is, in my opinion, well calculated for the purpose of improving our people in the knowledge of sacred music; and, by the aid of such music, of enlivening devotion in the public worship of Almighty God.

The work is, therefore, recommended to the encouragement of the members of the Protestant Episcopal Church.

New-York, January 14, 1809.

BENJAMIN MOORE,

Bishop of the Protestant Episcopal Church in the State of New-York.

CHANTS AT MORNING PRAYER

INTRODUCTION.

THE PRIEST: "The Lord is in his holy Temple"

RECIT.

The Lord is in his Holy Temple! Let all the earth keep si-lence, Let all the earth keep si-lence before him.

Andante.

sotto voce

The Lord is in his Ho-ly Temple! Let all the Earth keep si-lence be-fore him. The Lord is in his Ho-ly Temple! Let all the Earth keep si-lence be-fore him.

DOXOLOGY.

THE PRIEST: "Glory be to the Father"

Glory be to the Father - - - and to the Son; and - - - to the Ho-ly Ghost. As it was in the begin-ning is now and - - - ever shall be; world - - - without end. A-men.

Rev'd W. Jones.

DOXOLOGY N^o 2.

THE PRIEST: "Glory be to the Father:"

Glo - - ry be to the Fa - - ther, and to the Son, And to the

Ho - - - ly Ghost; it was in the be

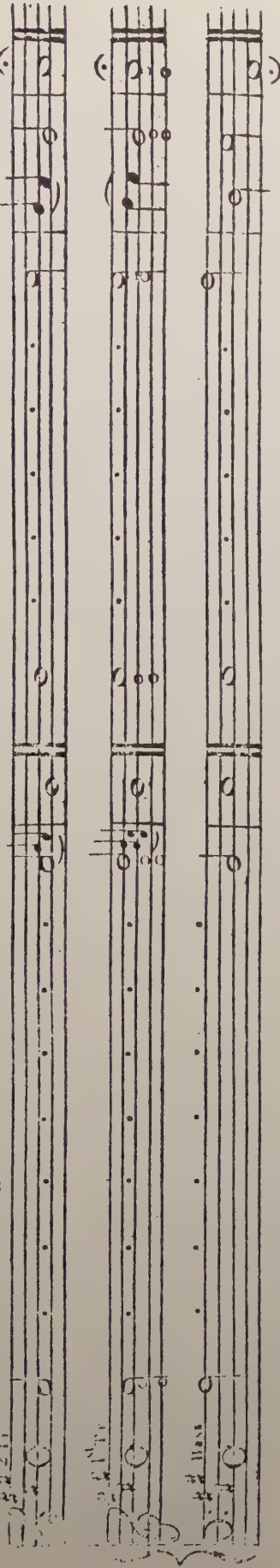
- - - gin - - - ning, is now, and e - - - ver shall be; world with - - - out end. A - - - -

World with - - - out end. A - - - men. A - - - men.

VENITE EXULTEMUS before the reading Psalms.

The Priest, "O come let us sing unto the Lord"

Edin. Collec.



O come, let us sing unto . . . the Lord ; let us heartily rejoice in the

strength of . our sal - va - tion.

Let us come before his presence with thanks giv - ing ;

and shew ourselves glad . . . in him with psalms.

For the Lord is a . . . great God ;

And a great King . . . a - bove all Gods.

In his hands are all the corners of . . . the earth ;

and the strength of the hills . . . is his al - so .

The sea is his and he . . . made it ;

and his hands prepar . . . ed the dry land.

O come let us worship, and . . . fall down ;

and kneel before the . . . Lord our mak - - er.

For he is the Lord . . . our God ;

and we are the people of his

pasture, and the Sheep of his hand.

O worship the Lord in the beauty of ho . . . li - - ness ;

let the whole earth stand . . . in awe of him.

For he cometh, to judge . . . the earth ;

and with righteousness to judge

Glory be to the Father and to . . . the Son ;

the world, and the peo - - ple with his truth.

As it was in the beginning, is now, and ever shall be ;

and to . . . the Holy Ghost.

world with - - - out end A - - MEN.

VENITE EXULTEMUS Before the reading Psalms.

No 2.

THE PRIEST, "O come let us sing unto the Lord."

Alto.

MAJOR

Bass.

O come let us sing - - - un - to the Lord; Let us heartily rejoice in the strength. - - - of our sal - va - tion -
 Let us come before his presence - - - with thanks giv - ing; and shew ourselves - - - glad in him with psalms
 For the Lord - - - is a great God; and a great - - - King a - bove all Gods.
 In his hands are all the cor - - - ners of the earth; and the strength of the - - - hills is his al - so . .
 The sea is his - - - and he made it; and his hands pre - - - par - ed the dry land -
 Glory be to the Father - - - and to the Son; and, - - - to the Ho - ly Ghost,
 As it was in the beginning, is now, and e - ver shall be; world - - - with - out end. A - men .

129

Alto

1st Tr.

MINOR

Bass

O come let us wor - - - ship and fall down; and kneel before - - - the Lord our maker.
 For he is - - - the Lord our God; and we are, the people of his
 pasture, and the sheep of his hand.
 O worship the Lord in the beauty - - - of ho - li - ness; let the whole earth - - - stand in awe of him.
 For he cometh, for he cometh - - - to judge the earth; and with righteousness to judge
 the world, and the people with his truth.

N. B. The Doxology is sung in the Major,

VENITE EXULTEMUS before the reading psalms

THE PRIEST: "O come let us sing unto the Lord."

Arranged by R. Taylor.

Alto

2^d Treble

1st Treble

Bass

v.1 O come let us sing un . . . to the Lord; let us heartily rejoice in the strength of our sal - va - tion -

v.3 For the Lord is . . . a great God; and a great King . . . a - hove all Gods.

v.5 The sea is his and, . . . he made it; and his hands prepar . . . ed the dry land.

v.7 For he is the, . . . Lord our God; and we are the people of his pasture & y sheep of his hand.

Glory be to the Father and . . . to the Son; and to . . . the Ho - ly Ghost.

Alto

2^d Treble

1st Treble

Bass

v.2 Let us come before his presence. with thanks giving; and shew ourselves, . . . glad in him with psalms.

v.4 In his hand are all the cor . . . ners of the earth; and the strength of the hills is his al - so.

v.6 O come let us wor . . . ship and fall down; and kneel before . . . the Lord our, mak - er.

v.8 O worship the Lord in the beauty - - of ho - - li-ness; let the whole earth . . . stand in awe of him.

As it was in the beginning is now and e - - ver - - shall be; world . . . with-out end. A - - men.

MINORE

R Taylor

For he cometh For he cometh to judge the Earth;

And with righteous-ness to judge the world and the people with his truth.

N.B The doxolgy is sung in the Major.

TE DEUM LAUDAMUS after the First Lesfon.

7

Alto R Taylor. Edin Collec

Tr

Bass

We praise thee O God ; we acknowledge thee to be the Lord
 All the earth doth worship thee ; the Father everlast- ing .
 To thee, all angels cry a- loud ; the heavens and all the powers therein .
 To thee, cherubim and Se- ra- phim ; continu- al- ly do cry .

ff Ho- ly, Ho- ly, Ho- ly, Lord God of Sa- ba- oth .
 Heaven and earth are full of the ma- jes- ty , of thy glo- ry .
 The glorious company of the A- pos- tles , praise thee there ,
 The goodly fellowship of the pro- phets , praise thee .
 The noble army of mar- tyrs , praise thee .
 The holy Church throughout all the world ; doth ac- knowledge thee .
 The Fa- ther, of an in fi- nite ma- jes- ty .
 Thine ador a- ble, true, on- ly Son .
 Al so the Ho- ly Ghost, the Com- for- ter .

132

N.B. This is read on Ash wedens day, and on Good-friday, sung one note lower in Lent, and one note higher, on the Festivals .

8

f Thou art the King of glo-ry ; Christ
 Thou art the ever-lasting Son ; the Fa-ther .
 When thou tookest upon thee to de-liv-er man ; a vir-gin .
 When thou hadst overcome the sharp-ness of death ; be-liev-ers .
 Thou sittest at the right hand of God ; to be our judg-e .
 We believe that thou shalt come ; whom thou hast redeemed with thy pre-cious blood .
 We therefore pray thee help thy ser-vants ; in glory e-ver last-ing .
 Make them to be numbered with thy saints ;

Allet

Largo, p O Lord save thy peo-ple ; and bless-thine he-ri-tage .
 Go - vern them ; and lift them up - for e-ver .
 Day - by day ; we mag-ni-fy - thee .
 And we wor-ship thy name ; ever - world without end .
 Vouch safe, O Lord ; to keep us this day without sin .
pp. O Lord, have mercy - up-on us ; have mer-cy up-on us .
pp. O Lord, let thy mercy be - up-on us ; as our trust is in thee .
Allet f. O Lord, in thee have I trust-ed ; let me never be confound-ed .

BENEDICETE OMNIA OPERA DOMINI after the first Lesson.

"The Priest," O all ye works of the Lord, bless ye the Lord:"

Revised by Dr. Jackson

f O all ye works of the Lord,

O all ye Angels and powers of the Lord.

O ye sun and moon, and all ye stars of heaven

O earth and air and seas and hills,

ff O ye children of men,

O let Israel

O ye priests of the Lord.

f O ye servants of the Lord.

p O ye spirits and souls of the righteous.

p O ye holy and humble men of heart.

ff Glorv be to the Father and to the Son,

As it was in the beginning is now and ever shall be,

and to the Holy Ghost
world with out end A - - - men

bless ye the Lord, praise him and magnify him for ever.

N. B. The priest and people may, in responses, read this Canticle unto the versicle, wherein the children of men are mentioned, and then the Choir, may perform their part, when the Priest shall have pronounced the words: "O ye children of men, bless ye the Lord;"

JUBILATE DEO after the Second Lesson

THE PRIEST, "O be joyful in the Lord all ye lands!"

Arranged by R. Taylor.

Alto. 2^d Tr. 1st Tr. Bass

Dr NARES

3 5 3 5 3 5 6 4 6

1 O be joyful in the Lord - - - all ye lands; serve the Lord with gladness, and

3 O go your way into his gates with

thanksgiving, and into his - - - courts w. praise; be thankful unto him, and - - - speak good of his name. 135
Glory be to the Father, and - - - to the Son; and - - - to the Ho-ly Ghost.

3 7 3 2 6 8 7 3

2 Be ye sure that the Lord he is God, it is he that

hath made us, and not - - - we our selves; we are his people, and the - - - sheep of his pas-sure.

4 For the Lord is gracious, his mercy is e - - - verlast-ing; and his truth endureth from generation, to ge-ne-ra-tion.

As it was in the beginning, is now, and e - - - ver shall be; world - - - without end. A-men.

JUBILATE DEO after the Second Lesson.

11

The Priest "O be joyful in the Lord, all ye lands;

Composed by R. Taylor.

O be joyful in the Lord. all ye lands; serve the Lord with gladness
 Be ye sure that the Lord he is God, it is he
 that hath made us and not we
 O go your way into his gates with thanksgiving & into
 his courts with praise; be thankful unto him, and speak good of his name.
 For the Lord is gracious: his mercy is everlasting; and his truth endureth from generation to generation.
 Glory be to the Father and to the Son and to the Holy Ghost.
 As it was in the beginning, is now, and ever shall be; world. with out end. A - MEN.

136

BENEDICTUS after the second Lesson

The Priest "Blessed be the Lord God of Israel,"

Composed by R. Taylor

Blessed be the Lord, God of Israel, for he hath visited and redeemed his people.
 And hath raised up a mighty saviour for us, in the house of David.
 As he spake by the mouth of his holy prophets, who have been since the world began.
 That we should be saved from our enemies; and from the hand of all that hate us.
 Glory be to the Father and to the Son, and to the Holy Ghost.
 As it was in the beginning, is now, and ever shall be, world with out end. A - MEN.

KENT'S FAVORITE JUBILATE.

First system of musical notation for 'Kent's Favorite Jubilate'. It consists of two staves: a treble staff and a bass staff. The treble staff begins with a forte 'f' dynamic and a 2/4 time signature. The melody starts on a half note 'O', followed by eighth notes 'be joy-ful, O be joy-ful in the Lord, all - ye Lands;'. The bass staff provides a harmonic accompaniment with eighth and sixteenth notes.

Second system of musical notation. It begins with the instruction 'Solo voice' above the treble staff. The melody continues with the lyrics 'be joy - - - ful, be joy - - - ful,'. The treble staff has a 2/4 time signature, and the bass staff continues the accompaniment. A page number '137' is printed at the top right of this system.

Third system of musical notation. The treble staff begins with a forte 'f' dynamic. The melody continues with the lyrics 'be joy ful, be joy-ful in the Lord all ye Lands; Serve the Lord with glad - - - ness, Serve the'. The time signature is 2/4.

Fourth system of musical notation. The treble staff begins with a forte 'f' dynamic. The melody continues with the lyrics 'Lord with gladness, and come before his pre - sence, come be-fore his pre - sence with a song.' The time signature is 2/4.

DUETTO

Andante Be ye sure that the Lord he is God, it is he, it is he that hath made us, and

not we our-selves; we are his people, and the Sheep of his pasture.

138

Chorus Allegro

O go your way, O go your way, O go your way in-to his gates with thanks-giv-ing, and

in--to his courts, his courts with praise; be thank-ful un-to him, and speak good-of his name;

be thankful, be thankful, un - to him, and speak good of his name.

Andante

Andante

For the Lord is gracious, for the Lord is gracious, the Lord is

This musical score is for the hymn 'For the Lord is gracious'. It is written for a single voice part in a treble clef. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The tempo is marked 'Andante'. The lyrics are: 'For the Lord is gracious, for the Lord is gracious, the Lord is'. The music consists of a single melodic line with lyrics written below it. The score is divided into three measures by bar lines. The first measure contains the lyrics 'For the Lord is gracious,'. The second measure contains 'for the Lord is gracious,'. The third measure contains 'the Lord is'. The music ends with a double bar line.

gracious, his mer-cy, his mer-cy, his mer-cy, is - e - ver - last - ing, is - e - ver - last - ing, And his

truth en-dureth, his truth en-dureth, from ge-nera-tion to ge-nera-tion

to ge-ne-ra-tion, from ge-ne-ra-tion; from ge-ne-ra-tion to ge-ne-

ra - - - - - tion, from ge-ne-ra-tion to ge-ne-ra-tion.

Chor. Moderato

Glo-ry be to the Fa-ther, and to the Son. and to the Ho-ly Ghost, as it

was in the be-ginning, as it was in the be-gin-ning, is now, and e-ver shall be.

world without end. A - - MEN. without end. A - - MEN. world with-out.

end. A - - - men. world with out end. A - - - MEN. world without end. world without end.

end. A - MEN. A - - - - MEN world without end. world with-out end. with-out.

end. A - - - - MEN. A - - - - - MEN. A - - - - - MEN.

at EVENING PRAYER. INTRODUCTION.

THE PRIEST. "The Lord is in his holy temple;"

1st Chorus

Barthelemy

The Lord is in his ho-ly Tem-ple; let all the Earth keep si-lence, Keep silence before him.

2d Chorus

The Lord is in his ho-ly Tem-ple; let all the Earth keep si-lence, keep si-lence be-fore him.

Full Chorus

The Lord is in his ho-ly Tem-ple; Let all the Earth keep si-lence, Keep si-lence be-fore him.

DOXOLOGY

THE PRIEST. "Glory be to the Father."

Rev'd W. Jones

Glory be to the Fa-ther and As it was in the be-gin-nin-g, is now, and e-ve-r

and to the Hb-ly Host, without end. A-men.

Chorus

1 be to the Ho-ly Ghost, Ghost, As it was in the be - gin - ning, is

2 be to the Ho-ly Ghost, Ghost, As it was in the be - gin - ning, is

3 be to the Ho-ly Ghost, Ghost, As it was in the be - gin - ning, is

now and e-ver shall be; world with-out end. A-men.

now and e-ver shall be; world with-out end. A-men.

now and e-ver shall be; world with-out end. A-men.

CANTATE DOMINO after the first Lesson.

No 1.

THE PRIEST O sing unto the Lord a new song

Arranged by P. Erben

Alto

Ten

Bass

- 1 O sing unto the Lord a new song, for he hath done mar vel - lous things
 3 The Lord declared his sal - va - tion; his righteousness hath he openly shew'd
 5 Shew yourselves joyful unto the Lord. all ye lands; sing, rejoice, the heath-en.
 7 With trumpets al so and shawms, O shew yourselves joyful before the and give thanks.
 9 Let the floods clap their hands, and let the hills be joyful together be - - for the Lord; for he cometh to judge the earth.
 Glory be to the Father and to the Son; and to the Ho - ly Ghost.

144

- 2 With his own right hand, and with . . . his ho - ly arm; hath he gotten him self the vic - to - ry.
 4 He hath remembered his mercy and truth toward the house of Is - - ra - - el; and all the ends of the world have seen the salva - tion of our God.
 6 Praise the Lord. up - - on the harp; sing to the harp with a psalm of thanksgiving.
 8 Let the sea make a noise and all . . . that there in is; the round world and they that dwell therein.
 10 With righteousness shall he judge the world; and the peo ple with e - qui - ty.
 As it was in the beginning, is now, & e - - ver shall be; world without end. A - men.

Nº 2. CANTATE DOMINO after the first Lesson.

THE PRIEST: "O sing unto the Lord a new song"

Arranged by R. Taylor

Fl.
V.
B.

O sing unto the Lord. . . a new song, for he hath done. . . marvelous things.
With his own right hand, and with his . . . holy arm, hath he gotten himself . . . the vic - to - - ry.
The Lord declared his . . . sal - va - tion, his righteousness hath he openly
shewed in the sight of the heath - en.

145

He hath remembered his mercy and truth toward

the house of, . Is - ra - el and all the ends of the world

have seen the salva - tion of our God.

Shew yourselves joyful unto the Lord . . . all ye lands, sing re . . . joyce and give thanks.

Praise the Lord up . . . on the harp, sing to the harp with a psalm . . . of thanksgiv - - ing.

With Trumpets al . . . so and shawms, O shew yourselves joyful before the Lord the King.

Let the Sea make a noise and all that . . . therein is, the round world, and they . . . that dwell there - in.

Let the floods clap their hands, and let the hills be

joyful together be - fore the Lord, for he cometh. . . to judge the Earth.

With righteousness shall he . . . judge y world, and the people. . . with e - - qui - - ty.

Glory be to the Father and . . . to the Son, and to . . . the Ho - - ly Ghost;

As it was in the beginning, is now, and e . . . ver shall be, world with . . . out end. A - - - men.

God be merciful unto us, and bless us, and shew us the light of his countenance, and be merciful unto us.
 That thy way may be known, . . . up - on earth, thy saving health a - mong all na - tions.
 Let the people praise thee, . . . thee O God, yea let all the . . . people praise thee.
 O let the nations rejoice, . . . and be glad, for thou shalt judge the folk righteously, and govern the nations up - on earth.
 Let the people praise thee, O God, yea let all the . . . people praise thee.
 Then shall the earth bring forth, . . . and God, even our God, shall give us his bless - ing.
 God . . . shall bless us, and all the ends of the . . . world shall fear him.
 Glory be to th Father, and, . . . to the Son, and to . . . the Ho - ly Ghost.
 As it was in the beginning, is now, and ever shall be world with. . . . out end. A - - men.

BENEDIC ANIMA MEA after the Second Lesson.

THE PRIEST: "Praise the Lord O my soul!"

R. Taylor

Alto

2^d Tr

1st Tr

Bass

Praise the Lord. O my soul, . . . and all that is within me. . . praise his Ho-ly name. 147

Praise the Lord. O my soul, . . . and forget not. . . all his be-ne-fits.

Who forgiveth. all thy sin, . . . and healeth all. . . thine in-firm i-ties.

Who saveth thy life from . . . de-struction, . . . and crowneth thee with mercy and lov-ing-kind-ness.

O praise the Lord, ye angels of his, ye . . . that ex-cel in strength,

Ye that fulfil his. com-mand-ment, and hearken unto . . . the voice of his word.

O praise the Lord all . . . ye his hosts, ye servants of his. . . that do his pleasure.

O speak good of the Lord all ye works of

his in all places of his do-min-ion, . . . the Lord O my soul.

Glori-be-to-the Fa-ther and . . . to the Son . . . to the Ho-ly Ghost.

As it was in the beginning is now and e-ver shall be world . . . with-out end. A-men.

LITANY CHANTS. AND ANTHEMS.

23

The PRIEST, "O Lamb of God?"

AGNUS DEI Anthem.

B. Carr.

f *pp* First time.

f Chorus

f Solo

f Duo Treble voices

O Lamb of God, Lamb of God that takest a-way the sins of the world, grant us thy peace.

The Priest, "O Lamb of God?"

f Chorus

f Solo

f Duo Trebles

O Lamb of God! Lamb of God, that takest a-way the sins of the world, have mercy have mercy upon us.

Or AGNUS DEI Chant.

THE PRIEST, "O Lamb of God?" 1st time.

Largo

O Lamb of God, who takest away the sins of the world, grant us thy peace.

THE PRIEST, "O Lamb of God?" 2^d time.

Largo

O Lamb of God, who takest away the sins of the world; have mer-cy up-on us.

DOXOLOGY. Anthem.

25

Webber.

2^d Tr Chorus

Glo - ry be to the Fa - ther, and to the Son, and to the Ho - - - ly Ghost;

Duett

as it was in the be - gin - ning, is now, and e - - - ver shall be, world with-out end;

world, world with-out end. A - - - MEN. A - - - MEN. A - - - MEN.

Solo

DOXOLOGY Double Chant.

R. Taylor.

THE PRIEST: "Glory be to the Father!"

Alto

2^d Tr Tasto

1st Tr

Bass

Glory be to the Father, and to the Son; and to the Holy Ghost;

Tasto

As it was in the beginning, is now, and ever shall be; world with - out end. A - men.

COMMUNION OFFICE.

KYRIE ELEISON. Response to each of the First Nine Commandments

LARGO

Duet

Chorus

Lord, have mer- - cy, have mer- cy up - on us, and in-cline our hearts to keep this law.

6 4 3 3 6 5 5 6 6 6 5 3

RESPONSE to the Tenth Commandment.

Lord, have mer - - cy, have mer - cy up - - on us, and write all these thy laws in our hearts, we be - seech thee.

KYRIE ELEISON proper for high Festivals.

LARGO

Prelude to the Dodeclogue

Debussy

SOLO Stop. Diap.

Lord, have mercy, Lord, have mercy up - on us,

Chorus Solo

swell Lord, have mercy swell

SOLO Diap Lord, have mercy up - on us, and in - cline our hearts, and in - cline our hearts,

our hearts to keep this law. sym well

our hearts to keep this law.

RESPONSE to the Tenth Commandment.

B. Carr.

st Diap Solo.

Lord, have mer-cy; Lord, have mer-cy up - on us,

Chorus

Solo

Chorus

Duet.

swell Lord, have mercy,

Swell

st Diap Solo.

Lord, have mercy,

Lord have mercy;

Lord, have mercy,

up - - on us,

and write all these thy

laws.

and write all these thy laws in our

and write all these thy laws in our

Chorus

hearts, thy laws in our

hearts,

we be -

seech thee;

we be seech thee.

hearts, thy laws in our

hearts,

we be -

seech thee;

we be seech thee.

thy laws in our

hearts,

we be

seech thee

we

be seech thee

BEFORE THE HOLY GOSPEL.

THE PRIEST "The holy gospel is written in &c."

1st Tr. 2^d Tr. Slow Bass

R. Taylor Or thus, Pleyel.

Glo-ry be to thee Lord. Andante Glo-ry be to thee Lord

TRISAGION,—after the words "everlasting God" or after the proper preface.

Unison or Solo.

R. Taylor.

slow. Therefore with Angels and Arch angels, and with all the com-pany of hea-ven, we laud and mag ni- fy thy

Chorus, in parts.

glo-ri-ous name: e vermore praising thee, and say-ing, Ho-ly Ho-ly, Ho-ly, Lord God of Hosts;

heav'n and earth are full of thy Glo-ry Glo-ry be to thee, O Lord Most High. A - men. A - men.

V. Sub.

The SANCTUS & GLORIA, full CHORUS. Set in Score for Four Voices.

H. Taylor

Alto. Ho - ly, Ho - ly, Lord God of Hosts; heavn and earth are full of thy glo - - - ry;

1st Tr. Ho - ly, Ho - ly, Lord God of Hosts; heavn and earth are full of thy glo - - - ry;

2nd Tr. Ho - ly, Ho - ly, Lord God of Hosts; heavn and earth are full of thy glo - - - ry;

glo - - - ry be to thee O Lord most high. A - - - men.

glo - - - ry be to thee O Lord most high. A - - - men.

GRATIA DOMINI to be sung after PAX DEI.

Largo The grace of our Lord Je - sus Christ, and the love of God, and the fel - low ship of the Ho - ly Ghost, be with us all e - - - ver more. A - - - men.

GLORIA IN EXCELSIS.

32

THE PRIEST, "Glory be to God on high".

f Glôry be to - - - God on high; and on earth peace, good - - - will to -wards men,
We praise thee, we bless thee, we wor-ship thee; we glôrify thee, we give thanks to thee for - thy great glô-ry,

157

ff. O Lôrd God, - - - heavenly King; God the Fa - - - ther Al-migh - ty.
O - - - Lord; the only begotten - - - Son Je - sus christ;
O Lôrd God, - - - Lamb of God; Son - - - of the Fa - ther,

Who takest away the sins - - - of the world, have mercy - - - up - on us -
 Thou that takest away the sins - - - of the world, have mercy - - - up - on us -
 Thou that takest away the sins - - - of the world, receive - - - our prayer -
 Thou that sittest at the right hand of God - - - the Fa - ther, have mercy - - - up - on us -

For thou on - ly - - - art ho - ly - thou - an -
 Thou only, O Christ, with the - - - Ho - ly Ghost, art most high in the glory of - - - God the Fa - ther,
 A - - - MEN. A - - - MEN. A - - - MEN. A - - - MEN.

ly art the Lord,
 Thou only, O Christ, with the - - - Ho - ly Ghost, art most high in the glory of - - - God the Fa - ther,
 A - - - MEN. A - - - MEN. A - - - MEN. A - - - MEN.

CHRISTMAS DAY

D. F. Boyce.

THE PRIEST, "Sing we merrily unto God our strength"

Alto

2^d Tr

1st Tr

Bass

1 Sing we merrily unto . . . God our strength; make a cheerful noise unto the . . . God of Ja--cob .
 3 The, wonder-ful, coun-sellor, the . . . mighty God; the everlasting Father . . . the Prince of peace.
 5 Blessed be the King that cometh in the name . . . of the Lord; peace in heav'n and glory . . . in the high-est.
 Glory be to the Father and . . . to the Son; and to . . . the Ho-ly Ghost;

159

2 For unto us a . . . child is born; unto us . . . a son is giv'n.
 4 Hail thou de-sire of . . . all na-tions; whose goings forth have been from . . . the days of . . . e-ter-ni-ty.
 6 Glory be to God, in . . . the high-est; peace on earth, good . . . will to-wards men.
 As it was in the beginning, is now, and e . . . ver shall be; world with . . . out end. A - men.

NEW YEAR'S DAY.

THE PRIEST: "Praise ye the Lord."

Revd W. Jones



1 Praise ye the Lord, praise, O ye servants . . . of the Lord; praise ye . . . the name of the Lord.
 3 The Lord's name is praised from the rising up . . . of the sun; unto the go . . . ing down of the same.
 5 At the name of Jesus every . . . kneel shall bow; and every tongue confess him, Lord

7 Blessed be the Lord-God of . . . Is-ra-el; blessed be his glorious . . . Name for ever more.
 Glory be to the Father, and . . . to the Son; and . . . to the Ho-ly Ghost

160



2 Blessed be the name . . . of the Lord; from this time . . . forth for ever more.
 4 He was nam . . . ed Je-sus; because he saves his . . . people from their sins.
 6 Blessed be the name of his . . . Ma-jes-ty and all the earth shall be filled
 8 Blessed be his . . . glorious name; which is exalted above. (F.O.) all blessing and praise.
 As it was in the beginning, is now, and e . . . ver shall be; world . . . without end. A-men.

EPIPHANY

B. Cant.

We have seen his star, in the East; and are, come to worship him.
 Let all nations be glad and glorify the word, of the Lord; for in him is life and the life, is the light of men.
 He is the light of the Gentiles and the glory of his people

Is - ra - el; prayer shall ever be made unto

him, and daily shall he be praised.

The nations are turned from dark, ness to light, and from the power of, sa-tan un-to God.

He hath made us gentiles fellow heirs of, his bo-dy, and partakers of his, promis-es in Christ.

Build again the tabernacle, of Da-vid; and O let Ishma, el live be fore thee.

Praise the Lord O, ye heath-en, praise him all ye na-tions.

For his merciful kindness is ever more and more to-wards us, and the truth of the Lord en, dur-eth for e-ver.

Glory be to the Father and, to the Son; to the Ho-ly Ghost.

As it was in the beginning, is now, and e-ver shall be; world, with out end, A-men.

ASH-WEDNES DAY

THE PRIEST, "O hear in heav'n the voice of our calling, our King and our God!"

P.P. O hear in heav'n the voice of our calling, our King and — our God ; for un — — — — — to — — — — — thee will we pray.

Hearken unto our voice, O Lord, when we cry un — — — — — to thee ; have mercy up — — — — — on — — — — — us and hear us.

Thou art the Lord God, merciful and — — — — — gra — — — — — cious ; for giving iniquity, — — — — — transgression and sin. 168

Thy mercy, O Lord endureth for — — — — — e — — — — — ver ; despise not thou the — — — — — work of thine own hand.

P.P. Hide not thy mercy — — — — — from us ; nor cast away thy ser — — — — — vants in dis — — — — — plea — — — — — sure.

God be merciful to us sinners, Lord remem — — — — — ber us ; when thou com — — — — — est in thy king — — — — — dom,

Keep us in thy love — — — — — O God ; looking for the mercy of — — — — — our Lord Je — — — — — sus Christ.

S.M. Praised be God, who hath not cast out our — — — — — pray — — — — — er ; nor turned away — — — — — his mercy from us.

A.D. Glory be to the Father, and to — — — — — the Son ; and — — — — — to the Ho — — — — — ly Ghost ;

As it was in the beginning, is now, and ever — — — — — shall be ; world — — — — — with — — — — — out end. A — — — — — men.

THE PRIEST, "Behold the Lamb of God";

Dr. Boyce

Alto

1st Tr

Bass

Path Behold the - - - - - Lamb of God, who taketh away the - - - - - sin of the world.

He was wounded for our - - - - - transgressions, he was bruised for our - - - - - in-i-quities.

The chastisement of our peace was - - - - - up-on him, and by his stripes - - - - - we are healed.

All we like sheep have - - - - - gone a-stray, and the Lord hath laid on him the iniquity of us all.

Christ died, the just for - - - - - the un-just, that he might - - - - - bring us to God.

Affet. We are sanctified through the oblation

of the ho - - - - - dy of Christ who is the propitia - - - - - tion for our sins.

f < Now, unto him who - - - - - lov-ed us, and washed us from our sins - - - - - in his own blood;

f < And hath made us Kings, and Priests, unto God the Fa-ther, be glory and dominion, for ever and - - - - - A - men.

f Glory be to the Fa-ther, and - - - - - to the Son, and to - - - - - the Ho - ly Ghost.

p < As it was in the beginning, is now, and e - - - - - ver shall be, world with - - - - - out end. A - men.

To be sung on EASTER DAY instead of VENITE EXULTEMUS

THE PRIEST, "Christ our passover is sacrificed for us".

Rev. W. Smith.

f. 1 Christ our passover is sacrific . . . ed for us ; there . . . fore let us keep the feast .
f. 3 Christ being raised from the dead . . . eth no more ; death hath no more . . . do minion o-ver him .
f. 5 Likewise reckon yourselves . dead indeed . . . un-to sin ; but alive unto God . . . thro' Je-sus Christ our Lord .
pp. 7 For since by . . . man came death . . . by man came also the re . . . sur-rec-tion of the dead .
Tr. 9 Glory be to the Fa-ther and . . . to the Son A . . . and to the Ho-ly Ghost .

164

pp. 2 Not with the leaven of malice and . . . wicked ness ; but with the unleavened bread of sin - - ce - ri - ty and truth
p. 4 For in that he died, he died un- . . . to sin once ; but in that he liveth he . . . liv-eth un-to God
f. 6 Christ is risen . . . from the dead ; and become the first . . . fruits of them that slept
pp. 8 For as in A . . . dam all die ; even so in Christ shall . . . all be made a-live
Tr. 10 As it was in the begin-ning is now and e . . . ver shall be . . . world . . . without end . A-men

To be sung on EASTER DAY before the reading Psalms at Evening Prayer

THE PRIEST. "O sing unto the Lord a new song."

Rev'd W. Jones

f. 1. O sing unto the Lord . . . a new song; let the congrega . . . tion of saints praise him.
f. f. 3. He liveth < . . . who was dead; and behold he is a < . . . live for e- ver more.
p 5. Jesus laid down his life . . . for his sheep; and gave himself for < . . . the life of the world.
f. 7. God raised < . . . up the Lord; and will also raise us < . . . up by his own pow'r.
Ass't. 9. When Christ who 'is our life < . . . shall ap- pear; then shall we also appear < . . . with him in glo- ry.
Trum. Glory be to Fa-ther and . . . to the Son; and . . . to the Ho-ly Ghost; . . . to the Ho-ly Ghost;

165

ff 2. Let Israel rejoice in him . . . that made him; and let the children of Sion be . . . joy-ful in their King.
f. 4. The Lord is ris . . . en in-deed; He is the resur . . . rec-tion and the life .
p. 6. Christ died . . . for our sins; but rose again for our . . . jus-ti-fi-ca-tion.
p. 8. As we have born the image of . . . the earth-ly; we shall also bear the i . . . mage of the heavnly .
ff 10. Let us then glorify God in . . . our bo-dy; and in our . . . spi-rit, which are his.
Trium As it was in the be-gin-nin-g, is now, and e . . . ver shall be; world . . . without end, A-men.

ASCENSION DAY.

THE PRIEST. "O Christ, thou art the head of the Church."

B. Carr.

1st Treble.

Bass.

5 4 5
2 2 3

2 3 6 7
4 3

O Christ, thou art the head of - - - the Church; and thou art the - - - Sa - - vi our of the bo - dy .
 Thou art exalted, to be a Prince, and a Sa - - vi - - our ; and to give repent - - - ance and re - mis - sion of sins .

Thine, O Lord, is the greatness, and the vic -

- tory, and the Ma - - ies - - ty ;

Thou and the Father - - - art One ;

Halleluiah, the Lord God omnipotent - - reign - eth ;

Worthy is the Lamb, that was slain, to receive pow - er ;

for all that are - - - in heaven - - and earth are thine .

let all the - - - an - - gels of God worship thee .

let us be glad and - - - give - - ho - nour - - to - his Name ,
 and riches, and wisdom, and

strength, and ho - nour, and glo - - ry, and bless - ings .

Amen. Blessing, & glory, & wisdom, & thanks. giv - - ing
 and ho - nour and power, and

might be unto our God, for - - e - - ver and e - - ver. A - - men .

and - - - to the Ho - - - ly Ghost ;

world - - - with - out end, A - - men. A - - men .

WHITSUNDAY.

THE PRIEST "O give thanks unto the Lord, for he is gracious".

D^r. Boyce.

Alto
1st. Tr.
1st. Tr.
Bass

1 O give thanks unto the Lord, for he
3 Let the house of Aaron now confess that he
5 Because we are sons, God
7 The love of God is shed abroad
Trum Glory be to the Father and

is gra-cious; and his mer-cy en
is gra-cious; and that his mer-cy en
hath sent forth, the spirit of his
in our hearts; by the Holy Ghost which is
to the Son; and

dur-eth for-e-ver.
dur-eth for-e-ver.
San-cti-to our hearts.
giv-en un-to us
to the Ho-ly Ghost.

167

2 Let Israel now confess, that he
4 Yea let them that fear the
6 The Spirit; himself beareth witness with
8 We abound in hope, through the power of the
Trum As it was in the beginning, is now and e-

dur-eth for-e-ver.
dur-eth for-e-ver.
the children of God.
unspeak-a-ble gift.
without end. A-men.

and that his mer-cy en
that his mer-cy en
that we are
Thanks be to God for his
world

is gra-cious; and that his mer-cy en
Lord con-fess; that his mer-cy en
our spi-rits;
Ho-ly Ghost; Thanks be to God for his
ver shall be; world

Let Israel now confess, that he
Yea let them that fear the
The Spirit; himself beareth witness with
We abound in hope, through the power of the
Trum As it was in the beginning, is now and e-

TRINITY-SUNDAY.

THE PRIEST, "There are Three that bear record in heaven".

D. H. Hoyle.

Alto
2^d Tenor
1st Tenor
Bass

1 There are three that bear record,
 3 ^o Holy, holy, holy Lord God.
 6 ^o By thy Word, O Lord, were the
 7 ^o In him, we live, and move, and have
 Glory be to the Father and

The Father the Word and the Holy Ghost
 who was, and
 and all the host of them by.
 nay.
 and

and these three are one,
 is, and is to come,
 the breath of thymouth.
 we are his offspring
 to the Ho-ly Ghost.

168

2. Holy, holy, holy Lord.
 4 Who shall not fear thee, O Lord, and glori-
 6 Thou madest man a little lower than
 8 Of him, and through him, and to him,
 AS it was in the beginning, is now, and e

God of hosts;
 fy thy name;
 the an gels;
 are all things;
 ver shall be;

full of thy Glo-ry.
 on-ly art Ho-ly.
 glory and ho-nour.
 glo-ry for e-ver,
 without end. A men.

BENEDICENTUR SANCTI. St Math. c. 5. v. & Rev. c. 7. v. Instead of the Venite

THE PRIEST, "Blessed are the poor in spirit?"

The musical score for the Priest's part consists of four staves: Treble, Alto, Tenor, and Bass. The Treble staff begins with a treble clef and a key signature of one sharp (F#). The Alto, Tenor, and Bass staves begin with their respective clefs and the same key signature. The lyrics are written below the staves, with some words underlined. The score is for the first part of the hymn, starting with 'Blessed are the poor in spirit'.

Alto. Blessed are the poor in . . . spi - rit ; for theirs is the . . . king-dom of heav'n.

Blessed are they that mourn, for they shall be com-fort-ed ; blessed are the meek, for they shall in - he - rit the earth.

Blessed are they, that do hun-ger, and thirst after righteous-ness ; for they . . . shall be fill-ed . 169

Sotto.v. Blessed are the merciful : for they shall obtain - - mer-cy ; blessed are the pure in heart, for they shall see God .

Blessed are the peace . . . ma-kers ; for they shall be called the . . . children of God .

Blessed are they, who are persecuted for righteous-ness's sake ; for theirs is the . . . king-dom of heav'n

Blessed are ye, when men shall re-vile you, and per-se-cute you ; and shall say all manner of evil, against

you, false-ly, for my sake .

f.f. Re-joice, and be exceed . . . ing glad ; for great is your . . . re-ward in heav'n.

Glory be to the Fa-ther, and to . . . the Son ; and to . . . the Ho-ly Ghost ;

As it was in the begin-nin'g, is now, and ever - - shall be ; world with, . . . out end. A - men .

LAUDATE DOMINUM, Proper for the Feast of Thanksgiving, instead of the VENITE . . .

Rev. W. Smith.

"The Priest," Praise ye the Lord, for it is good to sing praises unto our God!"

1 Praise the Lord, for it is good to

sing praises, un - - to our God; for it is a pleasant thing, and, praise is comely.
He healeth those that are, bro - - ken in heart; and bind, eth up their wounds
He giveth to the beast his food; and to the young, rav - ens that cry.
For he hath strengthened the bars of thy gates; he hath blessed thy child, ren with-in thee.
Glory be to thee, Father, and to the Son; and the Ho - ly Ghost.

170

2 The Lord doth build up, Je - ru - sa - lem; he gathereth together the out casts, ol - ds - ra - el.
He covereth the heav'n with clouds, and prepareth rain, for the earth; he maketh the grass to grow up, on the moun-tains.
Praise the Lord, O Je - ru - sa - - lem; praise thy, God, O Si - on.
He maketh peace in thy bor-ders; and filleth thee with the fin, est of the wheat.
As it was in the beginning, is now, and ev - - er shall be; world with, out end. A - - men.

On Psalmody.

PSALM Singing, as a part of divine worship, pleads high antiquity for its origin, and universal approbation for its continuance. But its nature and importance, and by consequence, the most eligible method of performance, seem in the present time either forgotten or much neglected. To praise God for his manifold goodness in his general works of creation and providence, and in his particular instances of care and favor, forms at once an essential and almost indispensable part of divine worship. To raise the thoughts and affections to him who created the worlds in harmony ; "to thank him for his favors past ;" and to epitomize that heavenly harmonic host, "that day and night encircle his throne rejoicing," is the pleasing, grateful, and enobling exercise of psalmody. Indited through divine inspiration, the psalms of David are justly continued in the use of the church, and doubtless will so continue, while her visibility here on earth remains. Nevertheless, such hymns as are composed by pious persons, upon particular cases, may, with propriety and edification, be occasionally used in the church. Early custom has, in some instances sanctioned this practice ; but the preference can in no wise be denied to the inspired psalms of the king of Israel.

Let us now take notice of the modes in which singing was performed, and to whom anciently this part of worship was committed. We are informed by the learned Bingham, in his *Antiquities*,* that at the commencement of the fourth century, a peculiar order of persons was appointed, by authority of the councils, to whose care was committed the sole psalmody of the church ; but to make their office more respectable and important, they were reckoned among the inferior orders of the clergy, but entered their office without ordination. It is probable that by this regulation, the first seeds of our gallery singing were sown. It is however certain, that it was not so from the beginning ; but that absurdities and irregularities which crept into the music, authorised this new institution of particular persons, to perform that which exclusively belonged to the whole congregation. But how much does our present method differ from even this original : For in the former the performers were received as

* Book 14. ch. 1.

persons appropriated by a particular charge, to this office, and even bore the name and honor of ecclesiastical dignity : But in its descendant, the present *gallery singing*, our choirs, in many instances, are filled by such as ought rather on their suppliant knees be performing penance for their open transgressions, than engrossing to themselves so conspicuous a share of the church's praise. True it is, that "tares" must ever infest the church here on earth ; will ever intrude themselves into the sacred and pure offices of the kingdom of Christ ; but a partial segregation of them can be accomplished, so that no important trust be continued in their hands.

We learn, however, that other methods of performing this part of worship, were at different times, in use, and had strenuous advocates. For instance, the monks of Egypt, a numerous religious order, committed the singing of the first part of the verse to one of their members, whilst the community only joined in the latter part of it as in a chorus. It is possible that this may have been a hint for instituting Parish Clerks.

I come now to specify the third, and most eligible method of conducting the Psalmody, and which demands our highest and warmest approbation. In this did the whole congregation join, and men, women and children, with united voices, raised to the Majesty on high, songs of heartfelt praise. This, according to the author last quoted, was the most ancient mode ; and at the last supper of our Savior Christ on earth, it was thus that the guests chaunted an hymn. As with united Prayers we address the throne of mercy, with concert voices, let us exalt the praises of the Most High.

We find mention made of a fourth variety, in which, the congregation being divided, sung responsive. This is but a circumstance of the mode last under consideration, having doubtless originated in a congregation, whose numbers warranted such a division.— Pleasant must have been this mode of performance, and much is its disuse to be regretted. For surely nothing could give to the soul of the pious christian, so high a sense of harmonic grandeur ; nothing could inspire him with ideas of heavenly concert and blessed hallelujahs in the same degree, as an organized assembly, singing with one heart and one voice, their great Creator's praise. But, if

to, the practice escaped not without due animadversion. Says St. Austin, "I confess I was for sometime thus moved to a faulty complacency in the sweetness of the song, more than the matter that was sung; and then I rather wished not to have heard the voice of the singer."*

That similar instances, in which people are imposed upon by a false glare of church music, do exist, cannot be denied, and scarcely palliated; and happy would it be for psalmody if those instances were few, and the subjects of them as candid to acknowledge their error, as was the famous father just mentioned. If harmony be the pursuit of those who admire that gay mode of singing too often indulged in our churches, they have taken a wrong direction to obtain their desire; for true harmony can only be found in compositions which stand the test of years; not in productions that disgust ere they are thoroughly committed; which alas! is the case with many, too many tunes fostered in the service at present. Has the intervention of two centuries and a half detracted aught from the merits of "old hundred?" Like its author, it remains a standard; and although frequently out of fashion, will always receive the approbation of judicious persons. How quickly do the flighty compositions of many in high repute, when put into the balance with this and others of the like kind, fly up and "kick the beam." I confess I have often felt a certain indignation at hearing the solemn psalms of David, sung in strains more befitting an opera than Divine service; as if God had the ears of a man, and that such music could please him withal.

As members of the christian church, we ought to join in all the parts of worship, not only *mentally* but *actively*. The praises of the church can alone be thus participated by introducing and maintaining a well chosen set of tunes, comprehending the requisites of harmony and solemnity. The Episcopal church, therefore, whose boast is order, and whose detestation of fanaticism, ought indignantly to spurn that frivolous and offensive music, which too commonly, at the present day, casts a blot upon her assemblies. S. S.

* Bingham's Antiquities, Book 14, chap. ii.

Churchman's Magazine, V, no. 4 (April, 1808), pp. 141-144.

possible, the effect must be heightened, when the whole congregation, equally divided, responsive in equal strains echo the psalm.

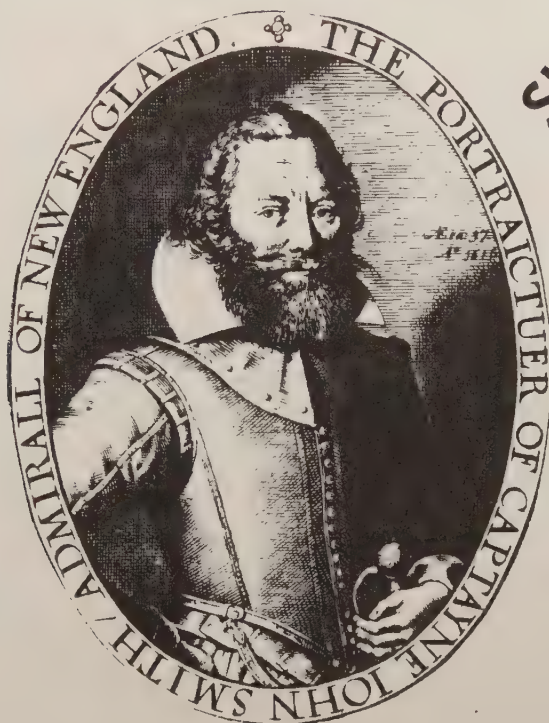
Thus, I have mentioned those different methods chiefly practised in the church of old; our present method of gallery singing, which is a deformed descendant from the first mentioned method, demands some attention. Is it wrong, because it tends to inculcate an idea that the congregation in general, are only auditors; when, in fact, they ought to be the performers. It is absurd, when this branch of Divine worship is entrusted to persons altogether unworthy and improper solely to perform it. What! shall so essential a part of the worship of the church be committed to the management and direction of those, a majority of whom have only received the initiatory rite of Baptism, to constitute them members of Christ's flock! Yea, and even many, at the present day, may even lack *that* Sacrament. Shall the young, the gay, and I have just reason to fear, often times the dissolute, be almost the sole performers of so distinguished a portion of christian service, whilst those deservedly called *the faithful*, sit merely as auditors below? The impropriety of the thing is glaring, and carries its own condemnation along with it. If any one object to this mode of universal harmony, by alledging its impracticability, he will, I think, be sufficiently answered, when under the next head we treat of the music particularly fitted for the service of the church.

Two kinds of song, such as are in use at the present day in our churches, are found to have existed at a very early period. The plain answering to our chaunt, consisted of but a gentle inflection of the voice, and modulated so as to produce a very agreeable effect, with trifling difficulty of being attained by any one. How much therefore is it to be regretted that metre psalms gained such an ascendancy in the service, as almost to cause the entire disuse of this rational and edifying method! A vain desire of gratifying the hearing rather than profiting the soul, introduced a second kind, copied from the lively and gay strains of the theatre. True it is, that the more musical method, when kept within proper bounds, may be profitable in many instances, to cheer up and enliven the languid devotions of many; and in this sense it was allowed of by antiquity. But when men strive to catch the attention by mere music, and sweetness of sound, when the manner, and not the matter of singing was attended



The Historiographer

of the Episcopal Diocese of Connecticut



SUPPLEMENT
to #130

December
1984

By
CAROLYN HUTCHENS

THE TRAVELS OF JOHN SMITH'S ISLANDS

AN ESSAY ON THE ENIGMAS OF SEVENTEENTH-CENTURY CARTOGRAPHY:

QUESTIONS ABOUT THE CONFUSIONS UNDERLYING THE COLONIZA-

TION OF THE ATLANTIC COAST----AND SOME ANSWERS

THE REV. WARREN HUGHES, S.T.D.

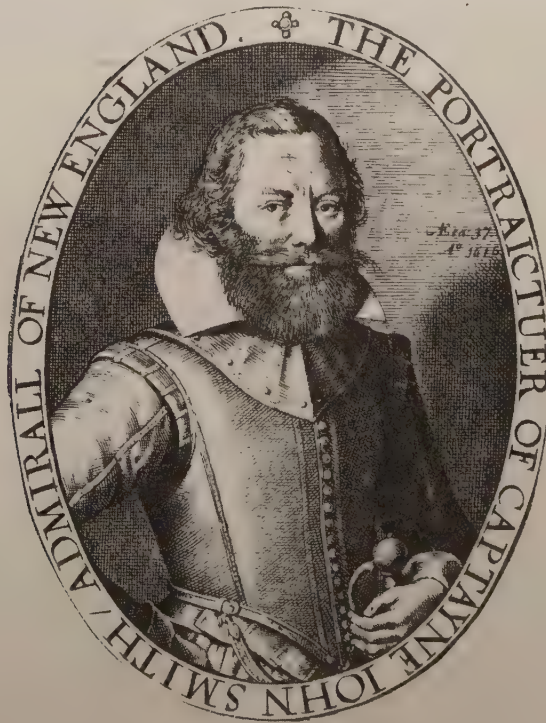


THE TRAVELS OF JOHN SMITH'S ISLANDS

AN ESSAY ON THE ENIGMAS OF SEVENTEENTH-CENTURY CARTOGRAPHY:
QUESTIONS ABOUT THE CONFUSIONS UNDERLYING THE COLONIZA-
TION OF THE ATLANTIC COAST----AND SOME ANSWERS

By

CAROLYN HUTCHENS



HARTFORD

TRANSCENDENTAL BOOKS — BOX A, STATION A — 06106

TO THE MEMORY OF
J. WARREN HUTCHENS
AND
SEABURY'S APOSTOLIC LINE

TABLE OF CONTENTS

SMITH'S ISLANDS BECOME A LANDMARK	6
PRINCIPAL CAUSES OF CONFUSION	7
MAP 1 (1612) SMITH'S TRAVELS	8
THE VIRGINIA COMPANY.....	11
MAP 2 (1606-1608) A VIRGINIA COMPANY CHART.....	12
SIGNIFICANCE OF THE PURCHAS MAP	15
MAP 3 (1623-1624) THE PURCHAS MAP.....	16
THE DUTCH TAKE ADVANTAGE OF THE BLUNDERING	18
EVENTUAL FAILURE OF THE DORCHESTER PLAN.....	18
HOW THE ADMIRAL MAP MADE MATTERS WORSE	19
MAP 4 (1623-1624) THE ADMIRAL MAP	20
TEMPORARY DISAPPEARANCE OF SMITH'S ISLANDS AND SOME CONSEQUENCES.....	23
MORE CONFUSIONS AND BITTER COMPLAINTS	24
WAS NEW ALBION INTENDED FOR OPPRESSED ANGLICANS?	25
WHICH EARL OF WARWICK RECEIVED THE PATENT?.....	26
IMPLICATIONS OF THE NEW ALBION CHARTER.....	29
MODERN PLACE NAMES REFLECT THE OLD CHAOS	30
MAP 5 (<u>ca.</u> 1950) A ROAD MAP	31
MAP 6 (<u>ca.</u> 1965) ANOTHER ROAD MAP	34

APPENDIX

THE JOHN SELLER MAP OF <u>ca.</u> 1675 SHOWING "STATES ISLE" (See page 14.)	37
A MAP OF NEW ENGLAND BY H. MOLL (1730)	42

PREFACE

In his book Nature (1836) Emerson remarked that "there are far more excellent qualities in the student than pre-ciseness and infallibility; that a guess is often more fruitful than an indisputable affirmation, and that a dream may let us deeper into the secret of nature than a hundred concerted experiments." The present essay falls under neither of Emerson's categories, but it is like them in being creative. Before arriving at her interpretations Mrs. Hutchens thoroughly studied the evidence---incomplete as it is likely to remain. Her postulates---all legitimate inferences even to scholars who may not accept them---will have value because they suggest new dimensions for the colonization of America and invite us freshly to scan the Atlantic coastline with our binoculars. I should add that this "essay" is directed toward those who are well acquainted with the sources of Colonial history and who will require no elaborate documentation. Mrs. Hutchens's primary evidence, the map, has enabled her to conserve space by appealing to the open eye. The volume moreover, is rightly dedicated to Bishop Hutchens, who shared her interest in history during a period of thirty years and who accompanied her on many of her research journeys at home and abroad. He did not, however, live long enough to see the finished manuscript or to benefit from her final speculations, on which, I know, she would welcome comments either affirmative or negative. Her address is Gallows Lane, Litchfield, Connecticut 06759.

March 20, 1981.

KENNETH WALTER CAMERON

THE TRAVELS OF JOHN SMITH'S ISLANDS

INTRODUCTION

John Smith's travels make exciting reading. For three centuries his explorations of the New World, his daring exploits among the Turks, his adventures with Indians and pirates, and his rescue by an Indian princess have given his name heroic dimensions. The travels of Smith's Islands, however, have received no notice until lately in spite of the fact that while men were marvelling at his exploits, his islands travelled from the tip of Cape Charles, Virginia, in 1608, to the coast of New England in the 1620's, and then back home again in our century. During these years, indeed, whole geographical areas seem to have travelled along with them! This migration seems to have begun with a basic misconception of the geography of the New World, culminating in a maze of overlapping land grants, duplicate ownerships and occasional assignments of nonexistent territory. The conjectural location of Smith's Islands, moreover, was one key to the increasingly complex problem. By the resulting confusion, and for a considerable period, the English lost control of the heart of the east coast, allowing the Dutch and Swedish trading companies to move in and usurp the principal waterways--notably the Hudson and Delaware Rivers.

This blundering has puzzled historians who have studied the conflicting documents. Samuel Havens in his "History of the Grants Under the Great Council for New England" (published by the American Antiquarian Society in 1857) concluded that "in a case where our most careful historians have been led into remarkable errors, it would be unreasonable to demand absolute accuracy and completeness." Thanks to modern research methods and equipment, and thanks to the availability of most of the extant maps, which now may be placed side by side, as are the documents, it may now be possible to understand how Smith's islands made their bizarre journey and to confront a narrative as interesting as Smith's own exploits.

SMITH'S ISLANDS BECOME A LANDMARK

In 1608, under the Virginia Company of London, Smith explored the rivers and inlets of the Chesapeake Bay. Leaving Jamestown, Virginia, in a coastal ship and crossing it, he passed along the cape he called "Charles" after the young English prince. A small group of islands at its tip he named "Smith's Isles" for himself. Continuing up the Bay he charted other landmarks, the names of which were later a cause of confusion. One was "Accomac," the headquarters of the "Accawmack Indians," where he and his

crew made friends with the Chief and gleaned nautical and geographical information. Proceeding further up the Bay, they named one of the rivers "Willowbye's" in honor of the village in Lincolnshire, England, where Smith had been born in 1579. After returning to Jamestown, he sent a search party southwest into Chawon country, now North Carolina, instructing it to make friends with the natives and question them for traces of Sir Walter Raleigh's "Lost Colony."

After his return to England, a chart (See Map 1 overleaf) detailing his explorations appeared in 1612, showing "Smyth's Iles" at the tip of Cape Charles, "Accomac" on the cape called "Charles," and "Chawan" country. "Willowbye's Flu[men]" (Willowbye's River), now the Bush River near the mouth of the Susquehanna at the headwaters of the Chesapeake, also appears. While the map was being published in England, moreover, George Yeardley, Governor of Virginia, arranged for a "plantation" or settlement on Cape Charles at a place below Accomac, the center of which was to be a salt-works on "Smith's Iles," whence that valuable commodity might be supplied to his colony. The "Iles" and Accomac were again visited in 1621, a decade later, by John Pory, an officer of the Virginia Company and a member of the newly formed colonial House of Burgesses, who came from England with instructions to make an official visit, especially to the salt-works. Two years later (1623) he made a trip to Plymouth, Massachusetts, according to Bradford's Plimoth Plantation, arriving in a ship laden with corn for the starving Pilgrims. Before another decade had passed, some people back home began to think that Plymouth and Accomac were the same!

PRINCIPAL CAUSES OF CONFUSION

To see why the confusion began one must step back into the seventeenth century and look at the New World through its eyes. The average Englishman then thought of a ship sailing west as bound for the "West Indies," which included the whole east coast of America as well as the Caribbean islands. The size of the area was underestimated. For example, as late as 1646 Peter Stuyvesant of the West India trading post was given the title, "Governor of Curaçao and New Netherland in the West Indies." The task of controlling what is now New York and an island off the coast of Venezuela at that time seemed geographically easy. Nearly a century before Stuyvesant, moreover, Sir Francis Drake had called the whole western continent "New Albion," i.e., New England--a name which the Virginia Company in its charter of 1606 replaced with "Virginia"--embracing the entire east coast. Later on, only the northern part of this vast terrain was to be called "New England."

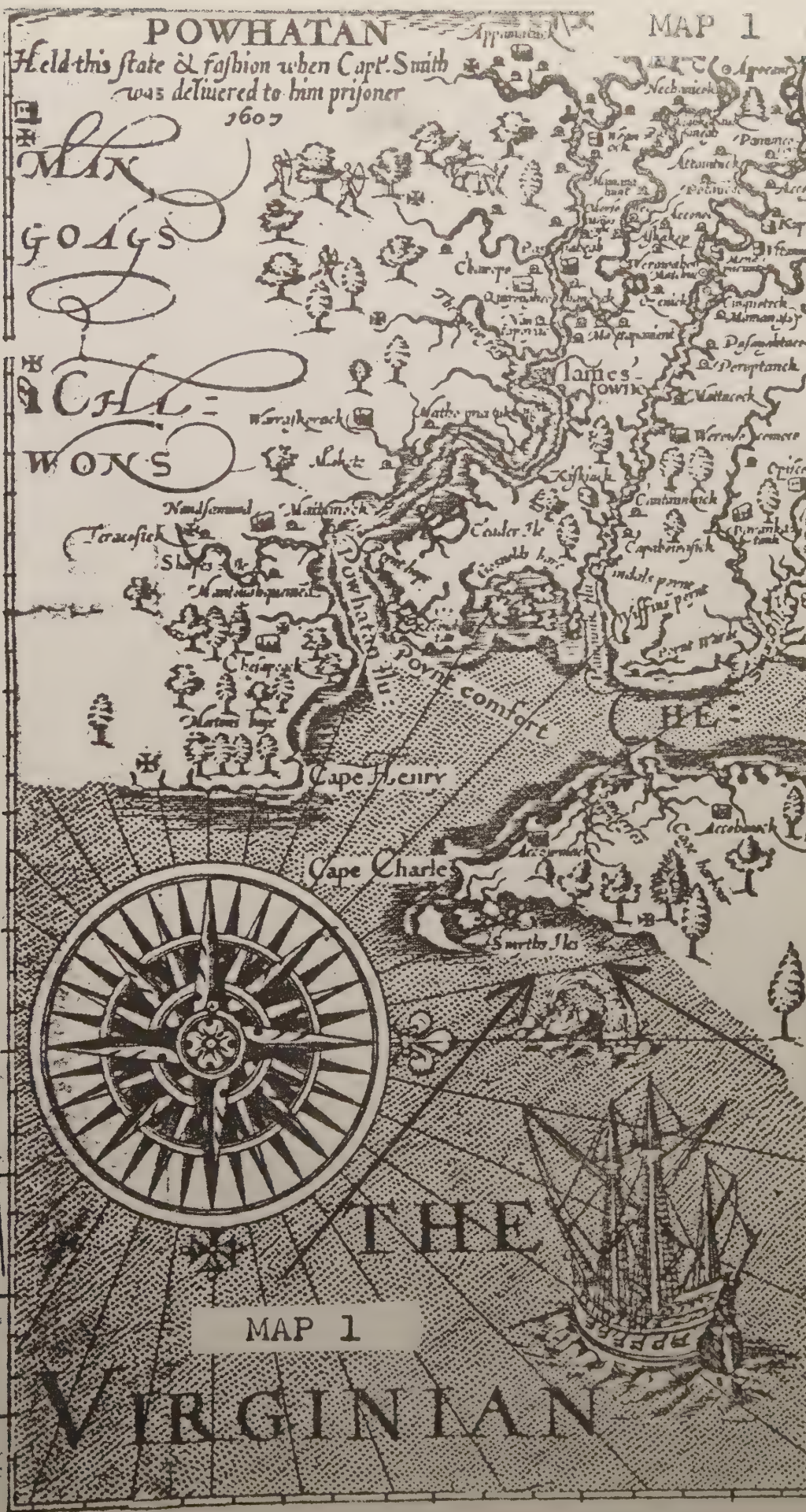
POWHATAN

MAP 1

Held this state & fashion when Capt. Smith
was delivered to him prisoner
1607

MIN
GOALS

CH
WONS



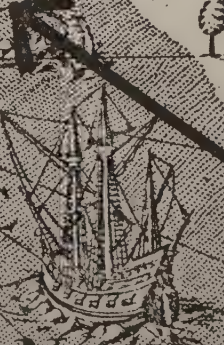
MAP 1

THE
VIRGINIAN



POWHATAN
Held this state & fashion when Capt. Smith
was delivered to him prisoner
1607

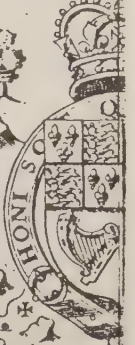
MAP 1
CHL
WONS



THE
VIRGINIAN SEA



VIRG



Scale of Lea- gues

Discovered and Discribed by Captain Jo:
Graun by William Hole

Signification of these marks.
To the crosses hath bin discovered
what beyond is by relation 
Kings houses 2 
Ordinary houses 2 



Another cause of confusion was competing commercial interests. Exploration of the New World was in the hands of trading companies, with whom colonization was, at best, only secondary to business. For obvious reasons, maps had to be protected, and access of one's territories had to be kept secret. Only in recent years, for example, has such a guarded chart (drawn in 1608) come to light, showing the location of a river in the Hudson area drawn before Henry Hudson made his famous exploratory voyage. (He seems not to have discovered the river at all but merely to have explored it with the help of one of John Smith's maps!) I. N. P. Stokes, in his Iconography, stresses the importance of Map 2 (1606-1608). (See the following pages.) "This interesting little manuscript...was issued, probably by the Virginia Company, and is unique in its representations of our coast. It is described for the first time in Bernard Quaritch's Catalogue No. 332 (July, 1914), item 2. It delineates the coasts of the Northern Atlantic, including the first English settlements on the soil of the United States.... [I]t is the earliest known map to both delineate and name 'C. Kod,' and it has also the names 'Whitstanbay' (for Whitsonbay) and 'garda Hoc' (for Sagadahoc).... [W]est of Cape Cod, the island of Claudia (Clade Ilan) is shown.... [F]urther to the west, original information is lacking and, instead of the actual configuration of the vicinity of Manhattan Island, we have what appears to be the conventional sixteenth-century representation of the Penobscot." The disappearance of this particular map for three and a half centuries may help account for blunders culminating in the belief that the present-day "Penobscot" and the "Hudson" were the same. At this time, perhaps, English traders sought in vain to locate the river "Sagadahoc," some identifying it with the "Penobscot," some with the "Kennebec," and some with the "Saco," though none met the available description. The Dutch, meanwhile, enjoyed trading with the Indians on the Hudson (called "Sagadahoc" by the English) and attempted to drive an entering wedge between the northern coastline and the southern. (During this period, Amsterdam was the center of most of the western business.)

THE VIRGINIA COMPANY

In dealing with all commercial enterprises, the historian encounters propaganda, intrigue, secrecy and "fronting" for other companies. Like corporate business today, many were international in scope and overlapping in ownership and interests. For example, the Virginia Company, which seems to have prepared Map 2, was the first important English organization of its kind, numbering among its members representatives of the old Muscovy Company and the wealthy East India Company. According to Charles M. Andrews (The Colonial Period of American History), at its inception and continuing for well over a decade

MAP 2

MAP 2

VIRGINIA COMPANY CHART (1606-1608)

MAP 2





the governor of the one was also governor of the other two. In 1620, moreover, some members of the Virginia Company withdrew and were separately incorporated for colonization as well as trade. Called the King's "Council for New England" and headed by the King's cousin, Ludovic Stuart, the Lord Duke of Lenox, it may have been responsible for many misunderstandings that continue in the minds of historians. Its function has certainly been misinterpreted, partly because its minutes have disappeared. One may study its actions only through excerpts or fragments reported in the Proceedings of the American Antiquarian Society for 1867 and 1872-1875. The charter was edited for the first time, it seems, in Ebenezer Hazard's Historical Collections (1792), I, 103-118.

The original, now in the Public Records Office in London, dated November 3, 1620, gave authority to forty wealthy and influential men in England to populate the east coast of the New World extending from forty degrees north latitude (i.e., from the promontory of Cape May, New Jersey) to latitude forty-eight degrees (i.e., Nova Scotia). The Council, moreover, claimed responsibility for all grants in that region. From surviving documentary fragments we learn of one of its ambitious plans: In July, 1622, three principal members were given oversight of the area it called "Nova Albion" adjacent to a river it called "Sagadahoc." Also the Duke of Lenox and Secretary of State George Calvert became responsible for two islands lying at the mouth of the river. Each of them, together with the Earl of Arundel, controlled a third part of the whole enterprise. The Council then made plans for a public city between the branches of the rivers and designated the two islands "lying in y^e River of Sagadahoc" for a public plantation. A later entry (February 18, 1622/23) is specific: "Touching y^e settleing of y^e leace of y^e plantation for y^e publike, it is thought fitt it be settled in the most convenient place upon the river of Sagadahoc, whereupon shall be added a verge conteining a County, which shall be called by the name of the States County, which County shall consist of 40 miles square from y^e center; and as for y^e name of y^e citty, the Councill will be humble petitioners unto the King's Majesty to give the same. And it is further ordered that the County and Citty shall be equally divided amongst the patentees who shall cast lots for their several shares."

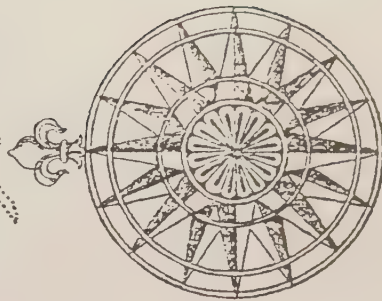
The Council previously had elected Sir Ferdinando Gorges as their governor, whose great dreams of colonization with those of his associates had begun even before the establishment of the Virginia Company and had been threaded through the Virginia endeavor from its inception. At one time, Gorges and his family had housed several Indians in England, educating them and finally sending them back to their people in New England to serve as interpreters. When plans for the city were eventually drawn up, Gorges recorded the

proposals: It was to be a cathedral town surrounded by villages--an investment for the rich as well as a refuge for the poor and oppressed and a place where people without hope in Britain might be rehabilitated. In this connection, speaking from St. Paul's Cathedral in London, John Donne remarked that the colonization "shall redeem many a wretch from the jaws of death [and] the hands of executioners." This type of settlement he said, "shall sweep your streets, and wash your doors from idle persons and the children of idle persons, and employ them." It will be "not only a spleen to drain ill humors of the body, but a liver to breed good blood." (Colonial Period of American History, I, 61n.) At the time of Gorges's election as Governor of the Council he was in charge of the forts and island at Plymouth, England.

SIGNIFICANCE OF THE PURCHAS MAP

In January, 1622/23, learning of interlopers on "Mannahgan" island, the Council requested the King to send two warships to dispel them. Then, on June 29, 1623, when the Grand Drawing was held at Greenwich, the Duke of Buckingham being absent, the King drew for him: "There were presented...a plott of all the coasts and lands of New England divided into twenty parts each part conteyning two shares made up in little bales of waxe, and the names of twenty Patentees by whom these lotts were to be drawn." Although "New England" was specified as the territory to be divided, soon after the drawing a map appeared giving the impression that the twenty plots of land lay on the coast between Cape Cod and Nova Scotia! (See Map 3 overleaf.) Attributed to Samuel Purchas it may be a "doctored" enlargement of the "Cape James" (i.e., Cape Cod) section of the so-called John Smith map of 1614 to appear below as Map 4. It shows a river plainly marked "Sagadahoc" with names of the twenty patentees entered along the coastline on both sides. Pictured at its mouth may be Smith's islands, though they bear no identifications. If the cartographer intended to give the impression that all the patents pertained to the region northeast of Cape Cod, he succeeded, and his principal landmark, the river and islands, provided significant points of reference. Colonists already in Massachusetts, meanwhile, believed that the twenty patentees were to become usurpers of their coast--an idea that persists to this day.

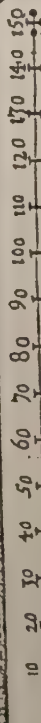
The action of the Council for New England and, probably, the locations of the patents on the Purchas Map, combined, it seems, to make Captain Smith unhappy. In Collections (1631), after recounting his exertions on behalf of the sponsors of his explorations, he wrote: "[W]ho would not thinke that all those certainties should not have made both me and this country to have prospered well by this? but it fell out otherwayes, for by the instigation of some, whose policy had long watched their opportunity by the assurance of



MAP 3

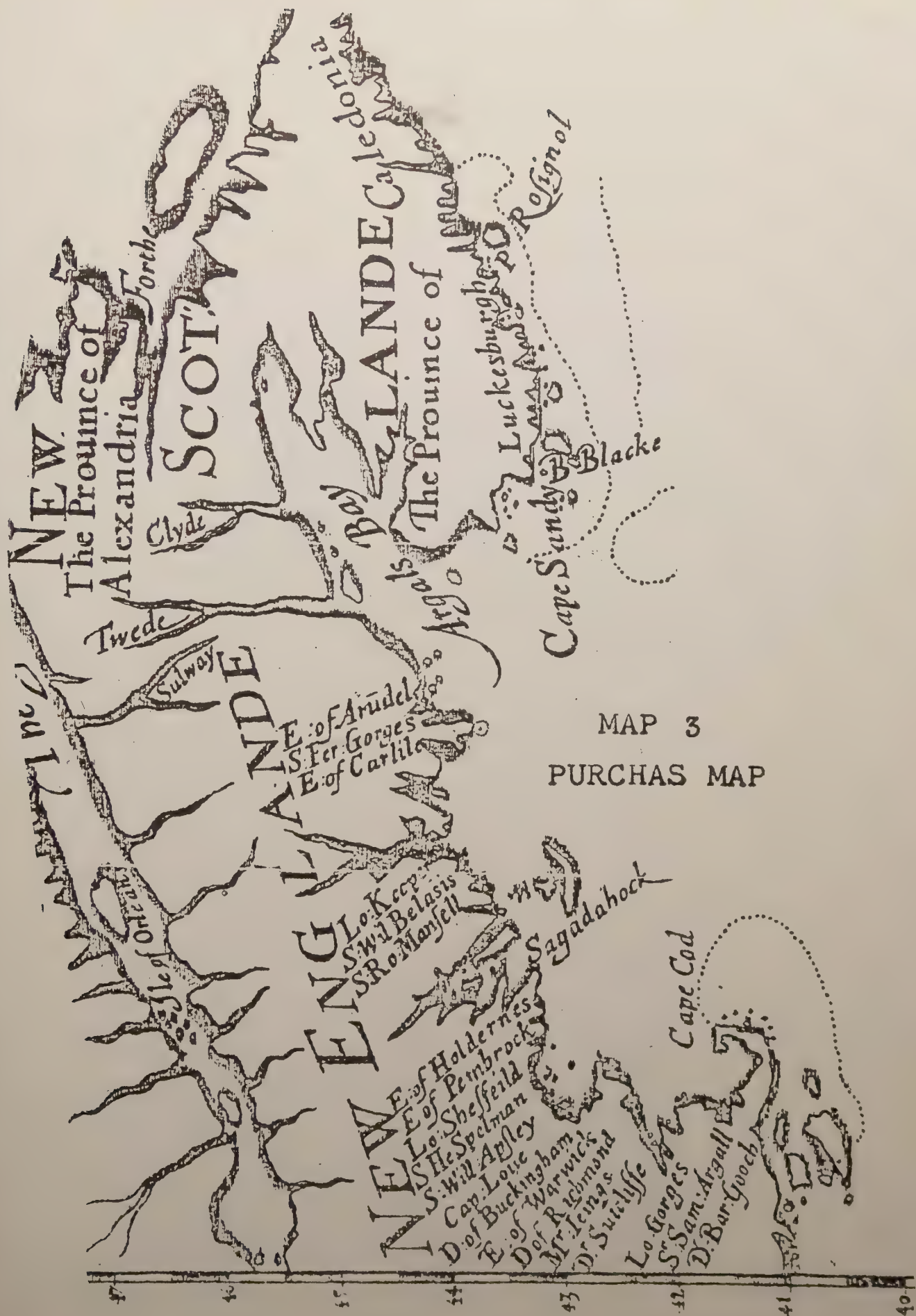
PURCHAS MAP

This Scale containeth 150 English Leagues



PURCHAS MAP

MAP 3



MAP 3

PURCHAS MAP

those profitable returns, procured new letters Patents from King James, drawing in many noblemen and others to the number of twenty, for Patentees, dividing my map and that tract of land from the North Sea to the South Sea, East and West, which is supposed to cosmographers at least more than two thousand miles; and from 41. degrees [i.e., southwest of the mouth of the Hudson River] to 48. degrees of Northerly latitude...all this...divided in twenty parts, for which they cast lots, but no lot for me but Smith's Isles, which are...barren rocks, and most overgrowne with shrubs and sharp whins...."

THE DUTCH TAKE ADVANTAGE OF THE BLUNDERING

The historian, therefore, is faced with discrepancies of latitude. Although Smith clearly says that the region placed under the care of the patentees began at forty-one degrees--and he was undoubtedly right--the theory behind the Purchas Map has been widely accepted--that twenty powerful men in England with choice of land in the New World ignored the three great rivers in the heart of the coast--the Delaware, the Hudson and the Connecticut. Even today some scholars believe that the great city planned and named "York" by the King was to be situated at the mouth of a river in Maine! While this idea prevailed, meanwhile, the heart of the east coast was being cultivated by others. The circulation of spurious documents at this time offered further aid to the enemies of the English.

Let us look for a moment at some of the obstacles encountered by the Council for New England and its plan. First were the problems arising from the grant made to the Pilgrims, who had previously been assigned land on the Hudson River. (The Dutch trading companies called it the "Groot," the "Noort," the "Mana-hata," the "Mauritius" and the "Nassau," the land adjacent to it being named the "Manhecan" and "Manahagan." None of the Dutch charts of the period bears the name "Hudson.") Thus by the Pilgrims' occupation of Cape Cod instead of the Hudson or North River, another misunderstanding arose. Soon afterwards, moreover, Huguenot colonists were granted land on the Hudson, occupying Rensselaerwick (now Albany) and creating problems. Then a group of clergy and laity in Dorchester, England, obtained a grant of several plantation sites on the coast of what is now Massachusetts.

EVENTUAL FAILURE OF THE DORCHESTER PLAN

The Dorchester plan found such encouragement that its charter was enlarged to include a scheme called the "New England Company"--a missionary-trade endeavor, according to the Rev. William White's Planter's Plea (1630). Under it, the proceeds from English fishing were to be shared to cover the expense

of sending to the plantations, and maintaining there, families and friends of the fishermen together with clergymen and teachers. These emigrants were originally expected to plant the Gospel among the Indians, but as the plan became better known, seekers after a more prosperous way of life joined the ranks. By various means ships laden with colonists and supplies arrived at Cape Cod--some of both filtering down into Connecticut. (One may find an account of this period in the record of Captain Roger Clap, founder of the Town of Windsor, his memoir being entitled, "How a Settler Left England.")

Despite its successful beginning, the Dorchester-New England Company soon found its growing settlements a heavy financial burden and yielded to the newer Massachusetts Bay Company, a joint-stock endeavor primarily interested in business. (See Frances-Rose Troup, The Massachusetts Bay Company and Its Predecessors.) Thereafter, New England became synonymous with the Bay Colony, Dutch and Swedish trading companies continued unobtrusively to control the Hudson and Delaware River trade, and no one in England loudly challenged their incursions. During this period, moreover, one heard the rumor that Charles I was planning to cancel all charters and grants--and that since Virginia had long been at odds with New England, he was planning to set aside a one-hundred-mile strip of land in the middle of the Atlantic Coast to separate the two. (One suspects that Dutch and Swedish traders in the Hudson and Delaware River area released the latter story to justify their usurpations!)

HOW THE "ADMIRAL" MAP MADE MATTERS WORSE

In this bewildering period circulated a map said to have been drawn by Captain John Smith in 1614 because it bore his portrait. (See the "Admiral of New England Map" number 4 overleaf.) Though it may be authentic, its use with a variety of published tracts and especially with the Purchas map, which appeared at about the same time, caused further geographical confusions about the New World. As mentioned above, the Purchas map indicated that the sites of the twenty patentees were located on both sides of a river designated "Sagadahoc," all lying northeast of Cape Cod. Such misinformation was perplexing enough without the news circulated in one of the tracts that the place names on the John Smith map of 1614 (Map 4) had all been changed by the young Prince Charles to suit his whim. I quote the page of equivalent names from the tract:

THE OLD NAMES	THE NEW	THE OLD NAMES	THE NEW
Cape Cod	Cape James	Accomac	Plimouth
	Milford Haven	Sagoquas	Oxford
Chawum	Barwick	Massachusetts Mount	Cheuit Hill



*These are the Lines that shew thy Face; but those
That shew thy Grace and Glory, brighter bee:
Thy Faire-Discoveries and Fowle-Overthrowes
Of Salvages, much Civillized by thee
Best shew thy Spirit; and to it Glory Wynn.
So, thou art Brasse without, but Golde within.*

*If so; in Brasse too soft Smiths Acts to beare;
I fix thy Fame, to make Brasses Steele out weare.*

*Thine as thou art Virgines,
John Davies. Heref:*



MAP 4

Sim. a. Pissens sculpit.

NEW ENGLAND

The most remargueable parts thus named.
by the high and mighty Prince CHARLES,
Prince of great Britaine.

MAP 4

MAP 4



A Scale of Leagues

Observed and described by Captayn John Smith.

1614

MAP 4

London
Printed by IamcaBeeue

NEW ENGLAND

*The most remarqueable parts thus named.
by the high and mighty Prince CHARLES,
Prince of great Brittain.*



Massachusetts River	Charles River	Aucociscos Mount	Shooters Hill
Totant	Fawmouth	Aucocisco	The Base
A country not discovered	Bristow	Aumoughcawgen	Cambridge
Naemkeck	Bastable	Kinebeck	Edenborough
Cape Trabigzanda	Cape Anne	Sagadahock	Leeth
Aggawom	Southampton	Pemmaquid	S. Johnstowne
Smith's Isles	Smith's Isles	Monahigan	Barties Isles
Passataquack	Hull	Segocket	Norwich
Accominticus	Boston	Matinnack	Willowby's Isles
Sassanowes Mount	Snodon Hill	Metinnicus	Hoghton's Isles
Sowocatuck	Ipswitch	Mecadacut	Dunbarton
Bahana	Dartmouth	Penobscot	Abordeen
	Sandwich	Nusket	Lowmonds

The only reference not changed was "Smith's Iles," which appear on Map 4 at the mouth of a river just south of "Boston," the old name of which was "Accomenticus." This "Boston" along with "Smith's Iles" is placed north of "Cape Anna." "Plimoth" and "Barwick" are located on the extreme southern part close to what appears to be the present Cape Cod, here called "Cape James." Note that "Barwick" supplanted "Chawan"; "Plimoth" supplanted "Accomac." One is thus encouraged to believe that "Plimoth" and "Accomac" were the same place! If we carefully place all the old names with the new names on Map 4 and visualize the coastline as covering all the New World from 34 degrees (i.e., Cape Fear, North Carolina) to 48 degrees (Nova Scotia), John Smith's islands, which actually belong south of Cape Charles--in the center of the east coast--are now located north of Cape Cod!

TEMPORARY DISAPPEARANCE OF SMITH'S ISLANDS AND SOME CONSEQUENCES

These travelling islands, which will evade us for a while, will make a reappearance in 1634. Meanwhile, though English affairs were now centered in Massachusetts, by 1632 there was new activity in the region north of Virginia, where Cecil Calvert, son of Sir George Calvert, the former Secretary of State, received land in exchange for a worthless tract in Newfoundland. It lay north of what is currently the Potomac River adjacent to the Virginia Colony--its northern boundary (according to the charter) being "where New England ends." Where, then, were Smith's islands in 1632 when New England was said to begin at the

northern boundary of Maryland? Although they are not mentioned, they probably guided Lord Baltimore's company of settlers into Chesapeake Bay, after entering which they had been instructed to proceed to "Accomac." Keeping out of range of the guns of Jamestown, Virginia, they were to obtain at that town directions to a safe harbor in what was to be called "Maryland."

How may one account for these unusual instructions in view of the fact that since 1607 ships had been entering the Bay to anchor at Jamestown without risk or trouble? One suspects that the old confusions had created earlier trouble for navigators. For example, had ships been routed to "Accomac" (new name "Plymouth") according to the old-name-new-name chart, seeking the river where Smith's islands would be the landmark? Possibly. We know that earlier a ship seeking the headwaters of a river called "Piscataqua" looked for a beacon near Plymouth, Massachusetts, and, after months of searching, found no place that met the description of the territory it was seeking. (It returned to England and reported its object to be non-existent!) That ship had probably been looking for "Piscatoway," headquarters of friendly Indians at the headwaters of the Potomac River, just below present Washington, D.C. Several influential Englishmen had successfully made that trip and made the site known. For them, at least, Smith's islands would have served as a beacon, and nearby Accomac, the information point.

MORE CONFUSIONS AND BITTER COMPLAINTS

By 1632, the Council for New England was bombarded with complaints growing out of such geographical misunderstandings. Trouble started after 1630, when the new arrivals in the so-called "Winthrop fleet" had begun to settle on lands already occupied by the "Old Planters"--those who had come over under the sponsorship of the Dorchester missionary endeavor. Colonists were finding this situation intolerable, thanks to the old-name-new-name listings on the Purchas map and related matters. What we term "transference" in modern psychology seems to have operated at this time. Distrust of the mother country frequently took the form of antagonism to the Church of England, which may have been sometimes confused in some minds with the "Council for New England," the full title of which was "Council for New England established at Plymouth in the County of Devon." At first referred to as "the Virginia Company of Plymouth," it was often shortened to "Plymouth Company," thereby causing confusion with the organization supporting the Plymouth Colony in Massachusetts! Perhaps it aroused most antagonism when, under the title "New England Company," it was confused with the former missionary group, the "Dorchester-New England Company," which had sent colonists to the New World to establish the City of God! Hence the feeling of betrayal when

those missionaries were deprived of their lands. Hence their tendency to blame the Anglican episcopate back home. We can only hint at causes for attitudes of this period because documentary proof is unavailable. We have many fraudulent papers on record, only copies of copies of others, and substitutions for originals. The English Civil War was devastating, and after the Restoration of Church and Crown, significant papers had been destroyed, tampered with or replaced.

In 1634, therefore, the Council for New England admitted defeat, explaining to the King their reasons for surrendering their charter. After it had been relieved of further responsibility for affairs in the New World, the King asked his privy council to become a "committee for foreign affairs" and named the recently appointed Archbishop of Canterbury, William Laud, as chairman, who while serving as Bishop of London, had helped restore law and order to the Church of England in the lowlands. It was assumed that he might have some success abroad, especially since missionaries or quasi-missionaries were involved in the recurring complaints. One should remember that Laud also was working with the King's Deputy in Ireland, Thomas Wentworth, to achieve successful plantations there. In any event, as a trouble-shooter, Laud was inevitably the target of criticism in the Colonies and eventually suffered from developing anti-episcopal animosity.

WAS NEW ALBION INTENDED FOR OPPRESSED ANGLICANS?

One hears much about the flight of the poor Puritans, their unhappiness in the Church of England, the "long arm of Archbishop Laud," and the consequent rise of Congregationalism. America was certainly a refuge for them, but little known today is the fact that America was to be a refuge also for Roman Catholics and Anglicans who were unhappy at home. Some evidence suggests that the region encompassing the heart of the east coast, at least during the Civil War in England and the Cromwellian regime, was intended as a refuge for them. One hint for this still unwritten chapter of American history is the near tragedy which took place on "Smith's Isles," now back at the mouth of the Chesapeake Bay--the unsuccessful attempt on the life of Sir Edwin Plowden, Palatine of New Albion. At the time it received intercolonial and international attention, though not for long. He and seven associates had been given responsibility for making settlements, beginning at the Narragansett River and extending to the fork of the Susquehannah, encompassing the Hudson, Delaware and Connecticut Rivers. The whole background of the "New Albion" charter deserves exploration.

As for the near-tragedy, Plowden had arrived in Virginia in 1642 with a group of settlers bound for the Hudson or Delaware Rivers. After some delay at Jamestown, when he and his company, in a coastal

vessel, had passed the mouth of the Chesapeake, he was stripped of his clothing and left to die on Smith's islands, from which he was rescued, taken to Accomac, Virginia, and, after recovery, returned to England. The details were related a year later in a letter to a trading company in Sweden by Johann Printz, governor of the Swedish trading post on the Delaware, who told how he had unsuccessfully attempted to bring the guilty persons to justice.

The attack on Plowden was undoubtedly related to his purpose in settling "New Albion" and to the terms of the charter. In interpreting these matters, historians have come to a variety of conclusions--most of them erroneous. Some believing that Massachusetts and "New England" were synonymous, considered Connecticut its southwest boundary. (New York, New Jersey and Pennsylvania were thereby excluded!) Others assumed that the English nation had intentionally interposed, between the Virginians and the New Englanders, a buffer zone one hundred miles wide. (This view of things gratified the Dutch occupying the middle portion, who promoted the myth that Henry Hudson had discovered the river that bears his name.) Still others disputed all these beliefs. For example, though Governor Thomas Hutchinson in his History of Massachusetts Bay (1763) seems to have believed in the Henry Hudson myth, he never conceded that it gave ownership of the Hudson River area to the Dutch. He wrote: "[B]ut the Dutch were never allowed by the English to have any title to the country, and at the time of granting the [Massachusetts charter] there were only a few stragglers there. Cromwell and the parliament before him considered them as intruders, and blamed the English colonies that they had not extirpated them. The geography of this part of America was less understood than it is at present."

WHICH EARL OF WARWICK RECEIVED THE PATENT?

The New Albion Charter, however, must be approached by a bit of background--by the study of an entry in the Council for New England's minutes for 1632, wherein orders were given for a patent to be drawn for the "Earl of Warwick." Although his given name and surname are not recorded therein, the assumption--a false one--has been that he was Robert Rich. The plot of ground designated was to begin at the Narragansett River and to extend southwest. In preparing to make this grant the Council called for a copy of the charter then recently made for Lord Baltimore. (Years later, when the Maryland and New Albion charters were compared, they proved to be similar. Both are in Hazard's Historical Collections.) The Council was aware, however, that it was largely ignorant of affairs in the New World, arriving at this conclusion especially when it was attempting to resolve a dispute about customs at one of the English ports. It concerned a

Dutch trading ship then being held in Plymouth, England, laden with cargo which had come from the Hudson River bound for Holland and which had been driven into an English port by a storm. The captain claimed exemption from duty because he had come from the Dutch "New Netherland" island. The incident led the Council to examine all its actions from the beginning and to review all its grants, patents and charters. Reams have been written about the so-called "Warwick Patent," but, as some have pointed out, it was not a patent at all but a proposed assignment of land. (A copy of it is said to have been brought to Massachusetts in 1635 by the younger John Winthrop!)

A COPY OF THE OLD PATENT FOR CONNECTICUT

[Examination, and Vindication, of the Connecticut Title to Lands West of New-York.]

To all People to whom this present Writing may come, Robert, Earl of Warwick, sendeth Greeting in our Lord God everlasting.--Know ye, that the said Robert, Earl of Warwick, for divers good Causes and Consideration him thereunto especially moving, hath given, granted, bargained, sold, aliened and confirmed, and by these Presents doth give, &c. unto the right honourable William Viscount Say and Seal, the right honourable Robert Lord Brook, the right honourable Robert Rich, and the honourable Charles Fiennes, Esq; Sir Nathaniel Rich, Knight; Sir Richard Saltonstall, Knight; Richard Knightly, Esq; John Pymm, Esq; John Hampden, Esq; John Humphreys, Esq; and Herbert Pelham, Esq; their Heirs and Assigns, and their Associates for ever, all that Part of New England, in America, which lies and extends itself from a River there called Naraganset River, the Space of forty Leagues upon a straight Line near the Sea Shore, toward the South-West, West-and-by-South or West as the Coast lieth towards Virginia, accounting three English Miles to the League, and also all and singular the Lands and Hereditaments whatsoever, lying and being within the Lands aforesaid, North and South in Latitude and Breadth, and in Length and Longitude, of, and within, all the Breadth aforesaid, throughout the main Lands there, from the Western Ocean to the South Sea, and all Lands and Grounds, Place and Places, Soil, Wood and Woods, Grounds, Havens, Ports, Creeks and Rivers, Waters, Fishings and Hereditaments whatsoever, lying within the said Space, and every Part and Parcel thereof.--And also all Islands lying in America aforesaid, in the said Seas, or either of them on the western or eastern Coasts, or Parts of the said Tracts of Lands by these Presents mentioned to be given, granted, &c. and also all Mines and Minerals, as well, royal Mines of Gold and Silver,

as other Mines and Minerals whatsoever, in the said Land and Premises, or any Part thereof, and also all the several Rivers within the said Limits, by what Name or Names soever called or known, and all Jurisdictions, Rights, and Royalties, Liberties, Freedoms, Immunities, Powers, Privileges, Franchises, Prehemencies, and Commodities whatsoever, which the said Robert Earl of Warwick now hath or had, or might use, exercise, or enjoy, in or within any Part or Parcel thereof, excepting and reserving to his Majesty, his Heirs and Successors, one fifth Part of Gold and Silver Ore. To have and to hold the said Part of New England, in America, which lies and extends, and is abutted as aforesaid, and the said several Rivers, and every Part and Parcel thereof, and all the said Islands, &c. to them the said Viscount Say and Seal, &c. their Heirs and Assigns, and their Associates to their only proper and absolute Use and Behoof for evermore. In Witness whereof the said Robert, Earl of Warwick, hath hereunto set his Hand and Seal, 19th March, 1631.

ROBERT WARWICK. (Seal)

Signed, &c. in Presence of

Walter Williams.

Thomas Howson.

What has been overlooked by historians is that another "Earl of Warwick" in this same period was Robert Dudley, son of Douglass Sheffield (née Howard) and the illegitimate son of Robert Dudley, Sr., who had acknowledged the paternity and educated him. Both the father and the lad's uncle, Ambrose Dudley, made him their heir. (He was titular Duke of Northumberland as well as Earl of Warwick.) Some sources report that he was brought up on the Continent, and had close associations with the Rev. Richard Hakluyt, the cartographer. In fact, he became a respectable cartographer himself, a number of his maps of the New World and the Old still surviving. He was, doubtless, the author of a tract that has puzzled historians--A Description of New Albion by Beauchamp Plantagenet. The pseudonym suggests his lineage, and the otherwise obscure tract reveals his identity and the pertinent facts about New Albion. Though on the surface it is an enigma, read in depth it is an invitation to those unsympathetic with the Cromwellian regime to take refuge in the New World. Accepting this postulate one immediately sees significance in the attempt on Sir Edwin's life--a threat to prevent the establishment of the Palatinate of New Albion. I interject here a question. Had Plowden died, would the reports eventually to reach England have specified that he had perished

on Smith's islands near "Accomac," Virginia, or on "Smith's Isles" near the "Accomac" which bore the new name of "Plymouth"?

IMPLICATIONS OF THE NEW ALBION CHARTER

How much can we know of the New Albion charter? Piecing together fragmental information, one learns that its framers had earlier called the New Albion territory by other names: "Syon," "Long Isle," "Manatie," and "Ile Plowden"--and that the King had sanctioned the grant in July, 1632. One should note particularly that the charter became official in Dublin, Ireland, in 1634, under the hand of the King's Deputy there, Thomas Wentworth, Lord Strafford, who was tried for treason in 1640. One wonders whether his downfall was attributable to his connection with the New Albion venture. Young Sir Henry Vane accused him of treason on evidence from secret documents owned by the elder Vane. Was the New Albion connection the actual cause of his personal tragedy?

Young Vane was involved in American colonization also, having served as Governor of New England in 1636. He had arrived in Massachusetts about the same time as the ship bearing the younger John Winthrop and the so-called Warwick Patent. He came with young Winthrop's step-father-in-law, the Rev. Hugh Peters, the Regicide! Is all this coincidental? Did they know about the New Albion charter? Did Archbishop Laud assist Strafford in obtaining it for Royalist refugees? What part in the project, if any, did Sir Ferdinando Gorges play? And did the location of Smith's islands enter into their deliberations? At this point in our knowledge we can only raise questions.

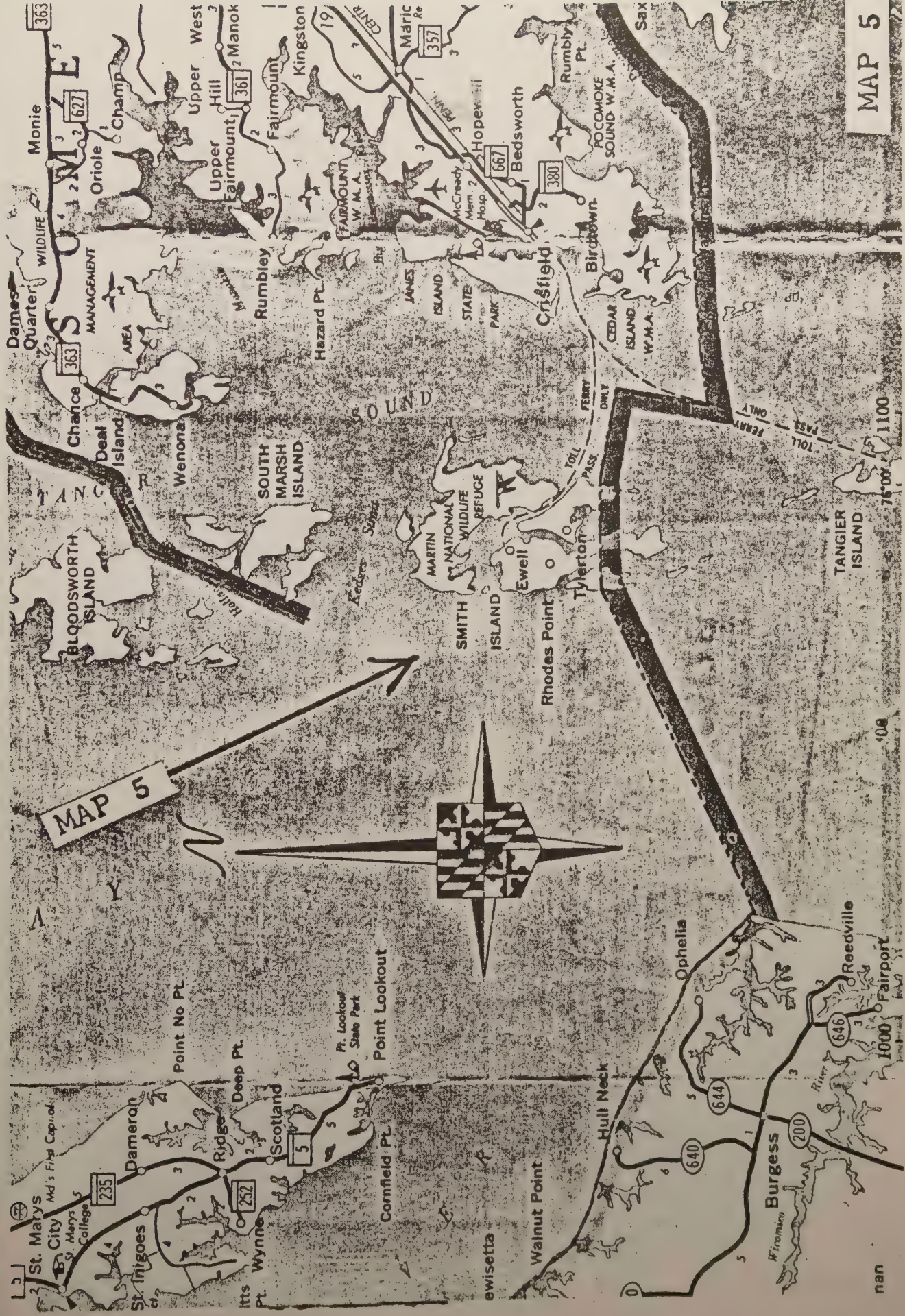
In spite of the assault he experienced on Smith's islands, Plowden continued loyal to his project to the end of his life, in his will (probated in 1659) providing for a school for the Indians there should his charter be ultimately upheld. Thomas Wentworth, the King's Deputy in Ireland, meanwhile, was found guilty by attainder and executed in 1642. At the same time, the Church of England was disestablished, and the Book of Common Prayer outlawed. In 1645, Laud was executed, and four years later the King suffered a similar fate. When, a decade later, the interregnum was over, most of the original members of the Virginia Company and the Council for New England were dead. Charles II, whose father as a boy had reputedly given new place names to the original ones, attempted to reassemble the pieces of what had been a united kingdom. Claims that had lain dormant for years were revived and presented for affirmation, among them legitimate requests for the restitution of sequestered land in the New World, but the paucity of surviving records proved an insuperable difficulty.

MODERN PLACE NAMES REFLECT THE OLD CHAOS

When one tours the east coast today, one can still note traces of the geographical mix-up discussed in the foregoing pages. In Maine, for example, one can visit "York," where old timers will say that Gorges planned to build a city. A local historical society will produce a copy of a patent issued to a Ferdinando Gorges describing the bounds of land near a river on which "York" or "Accomenticus" was to be built. (But "Accomenticus" was the original name of Boston!) The documents reveal, however, that the Ferdinando Gorges named in the patent was the son of John Gorges, of London, and not the Sir Ferdinando Gorges of the Council, who was from Somersetshire, the son of Lord Edward Gorges, also a member of the Council! (The family tomb is in Salisbury Cathedral.) Continuing one's tour along the coast and inquiring about Smith's island or islands, one will be directed past the Kennebec River and through Sagadahoc County. At the Penobscot River is an island by name associated with Smith's travels and called "Monhegan." According to a legend, in 1624, the English king sent two warships thither to repel interlopers and, at the same time, prepare to build a city. Passing southeastward to New York City one finds on the base of the Statue of Liberty Emma Lazarus's inscription paraphrasing the purposes of Sir Ferdinando Gorges: "Give me your tired, your poor, your huddled masses yearning to be free...." Then one enters territory that was the original "New Albion" and moves along the New Jersey Turnpike and the shore route. Approaching toward Cape Charles and the Bay-Tunnel Bridge that now crosses the mouth of the Chesapeake Bay (connecting Maryland and Virginia), one comes to "Accomac," a small village that has changed but little over the past four centuries. Because of the few historical markers in that little place, one surmises that the present inhabitants are either unaware of the past or indifferent to it. Still, on an island in the middle of the Bay, serving as part of the demarcation line between Maryland and Virginia (See Map 5 overleaf) one finds this identification: "Smith's Island charted by John Smith in 1608 [and] settled by dissenters from St. Clement's Island in 1657." Of course, it is not one of Smith's isles at all because it is fifty or sixty miles north of the tip of Cape Charles! But the St. Clement's Island mentioned on the marker is at least a part of the Captain Smith story. After leaving the genuine Smith's Islands and Accomac, Lord Baltimore's settlers visited it in 1634 seeking "Piscatoway," there meeting an Englishman living with the Indians, who served as an interpreter and who assisted them in locating a site for their new colony, Maryland.

The genuine islands of Captain Smith, given his name in 1608, have recently received some attention. In The Smithsonian for December, 1978, in an article entitled, "Business-suited Saviors of Nation's

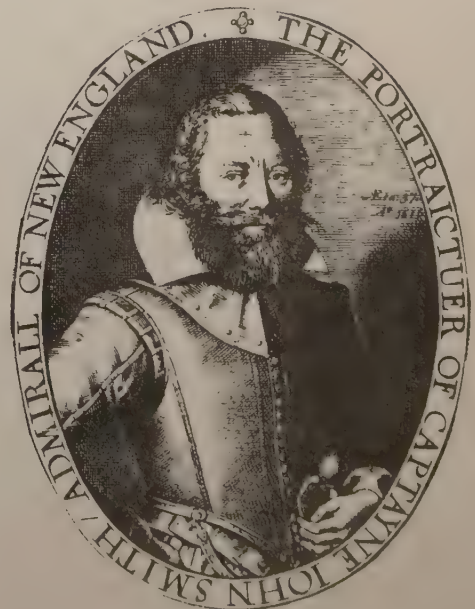
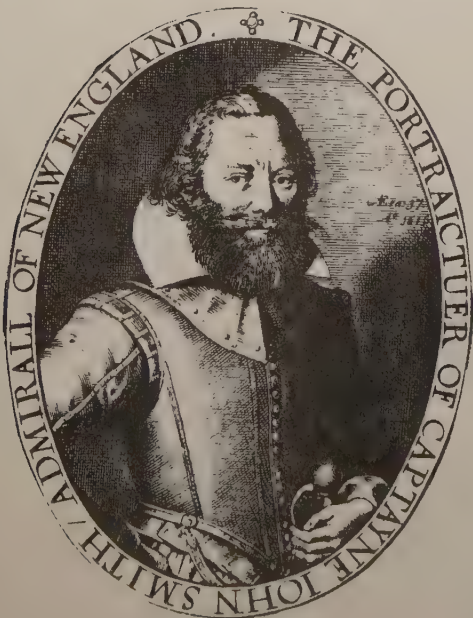
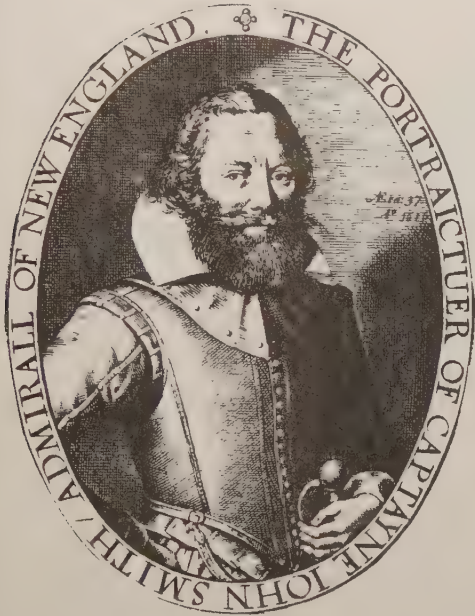


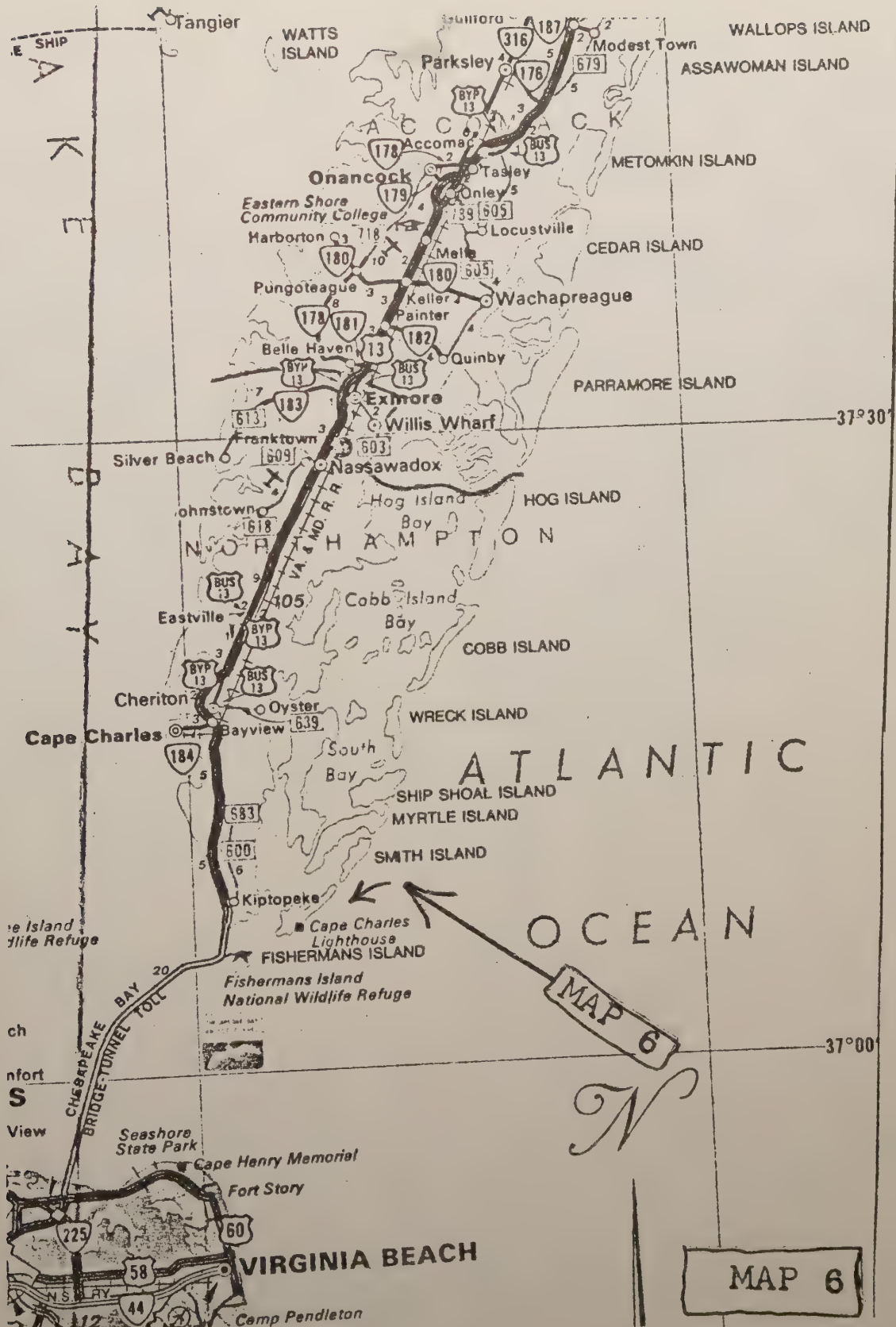


MAP 5

MAP 5

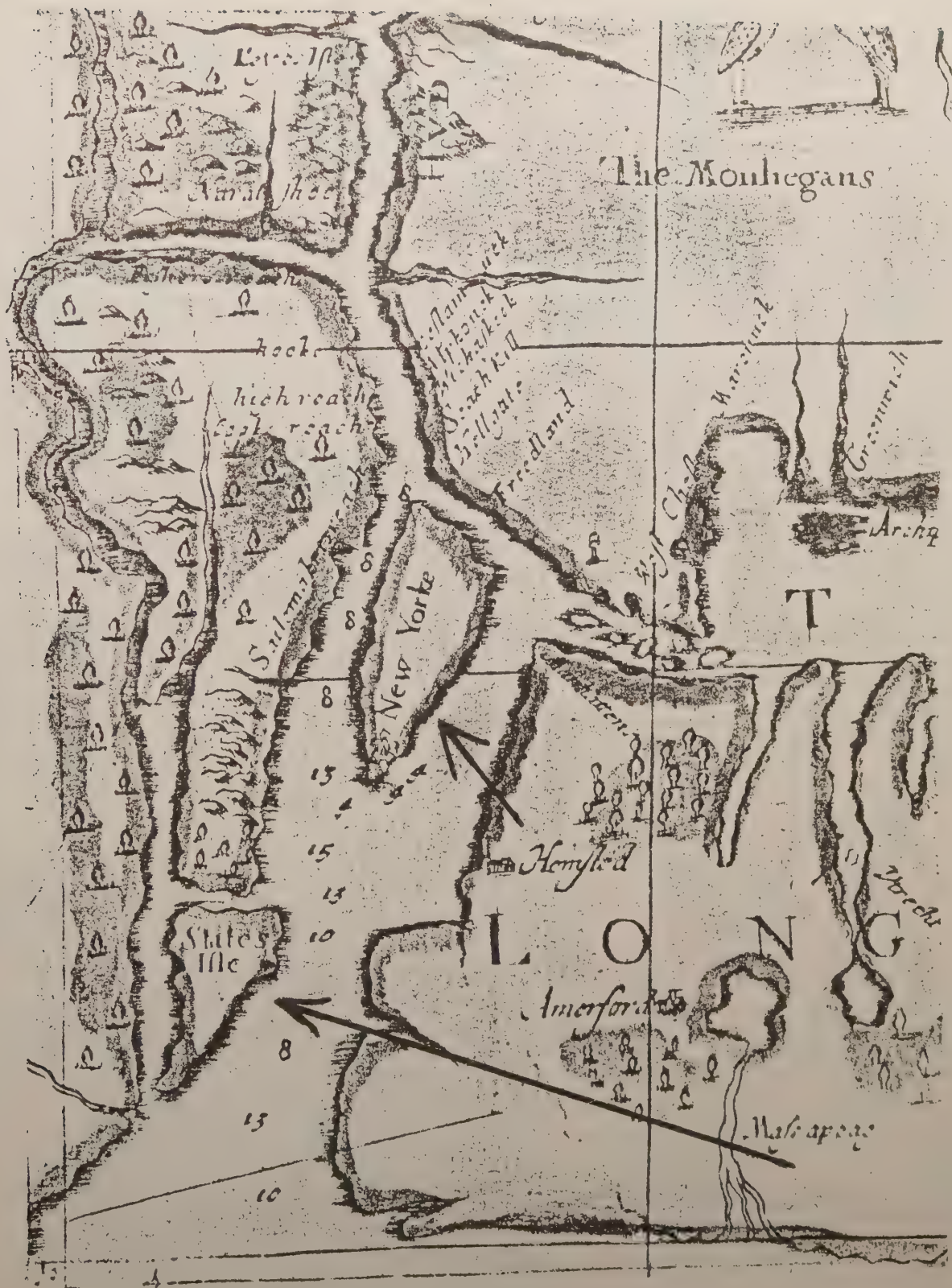
Vanishing Wilds," Peter Wood informs his readers that the Nature Conservancy organization has purchased the outer barrier of islands stretching from the Maryland line to the tip of Cape Charles, one of the group in the extreme south being called "Smith's Island" (singular number). If one sails southward along the Maryland coast toward Cape Charles (See Map 6 overleaf), one can see it off the starboard bow near the entrance of the Bay, and it appropriately bears a beacon. The travelling islands, it seems, have at last come home!







APPENDIX

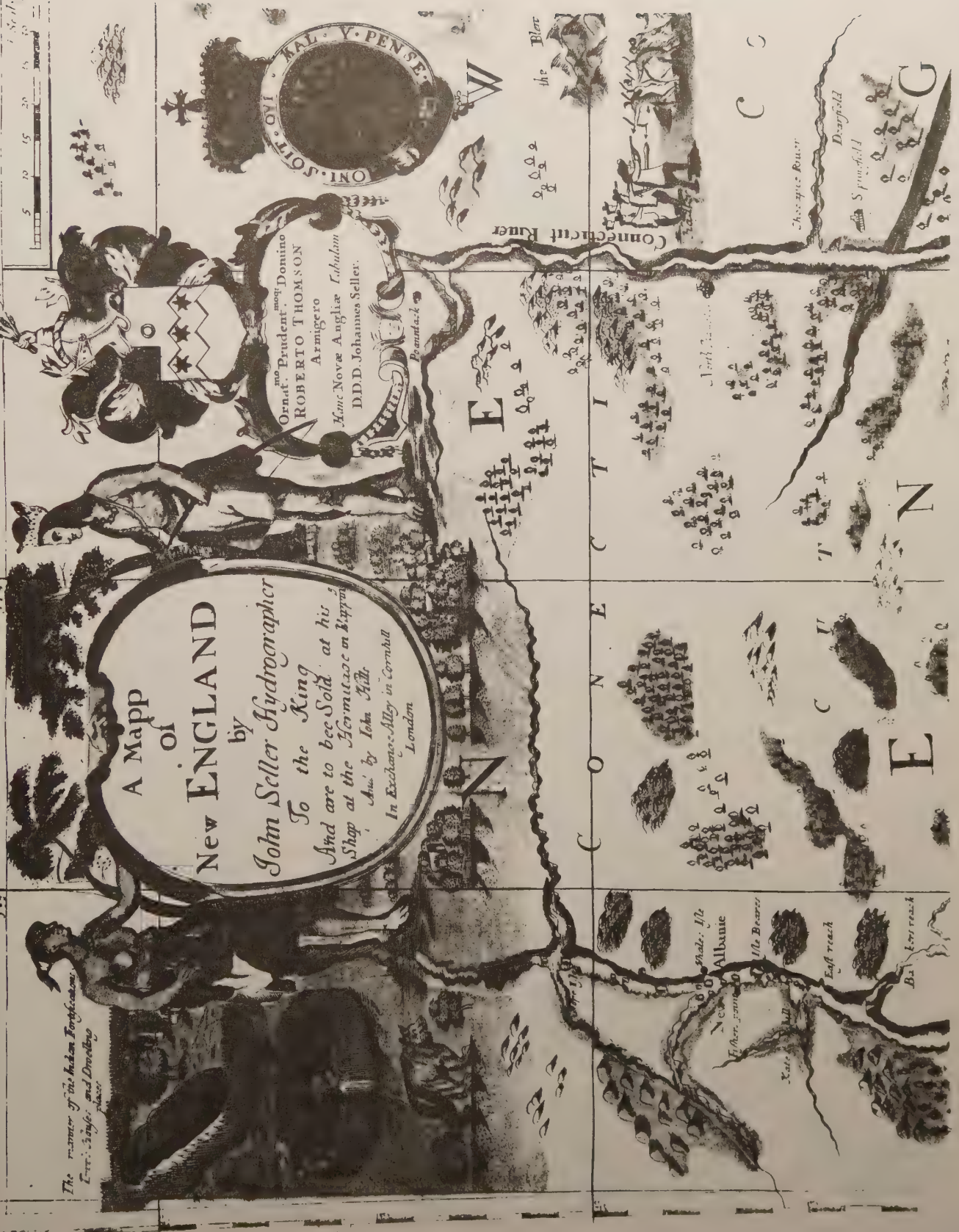




The manner of the Indian Fortification.
Fire, Smoke, and Driveling
place

A Mapp
of
New ENGLAND
by
John Seller Hydrographer
To the King
And are to bee Sold at his
Shop at the Mercers in Wapping
And by John Hills
In Exchange Alley in Cornhill
London

Ornat. Prudent. Domino
ROBERTO THOMSON
Armigero
Kinc Novæ Angliæ Libulum
DDD. Johannes Seller.



Connecticut River

Massachusetts River

Drayfield

Springfield

Northampton

Newbury

Albany

Westchester

Eastchester

Brooklyn



of English Miles
45 50 55 60 65 70 75 80

CAPE COD

Cape Ann

Isle of Noles

Barn Island

St. Lawrence River

Isle of Noles

Blanc Port River

Blanc Port

Isle of Noles

Isle of Noles

Lancaster

Marblehead

Weymouth

Quincy

Dorchester

Roxbury

Mattapan

Stoughton

Needham

Weymouth

Quincy

Dorchester

Roxbury

Mattapan

Stoughton

Needham

Weymouth

Quincy

Dorchester

Roxbury

Mattapan

Stoughton

Needham

Weymouth

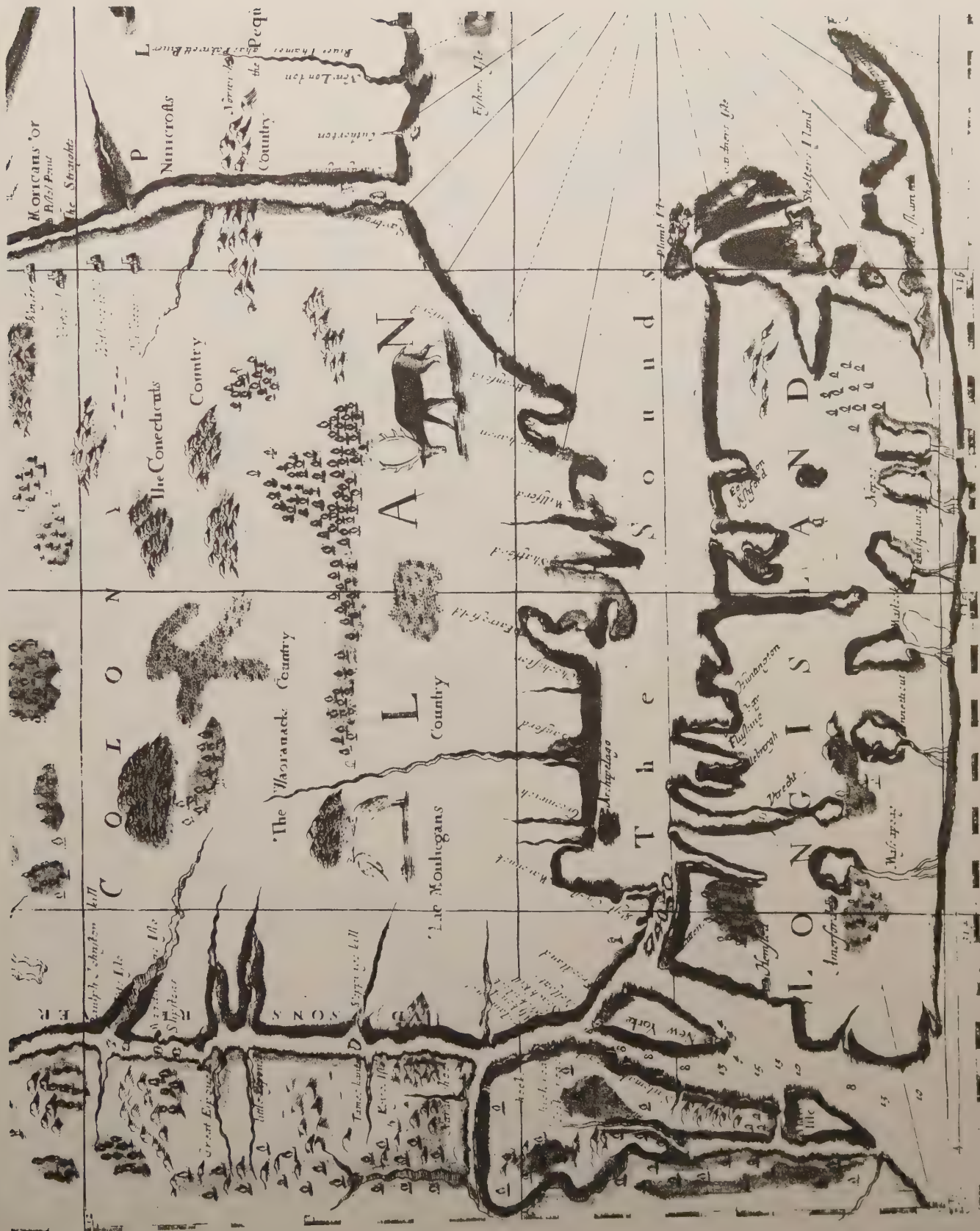
Quincy

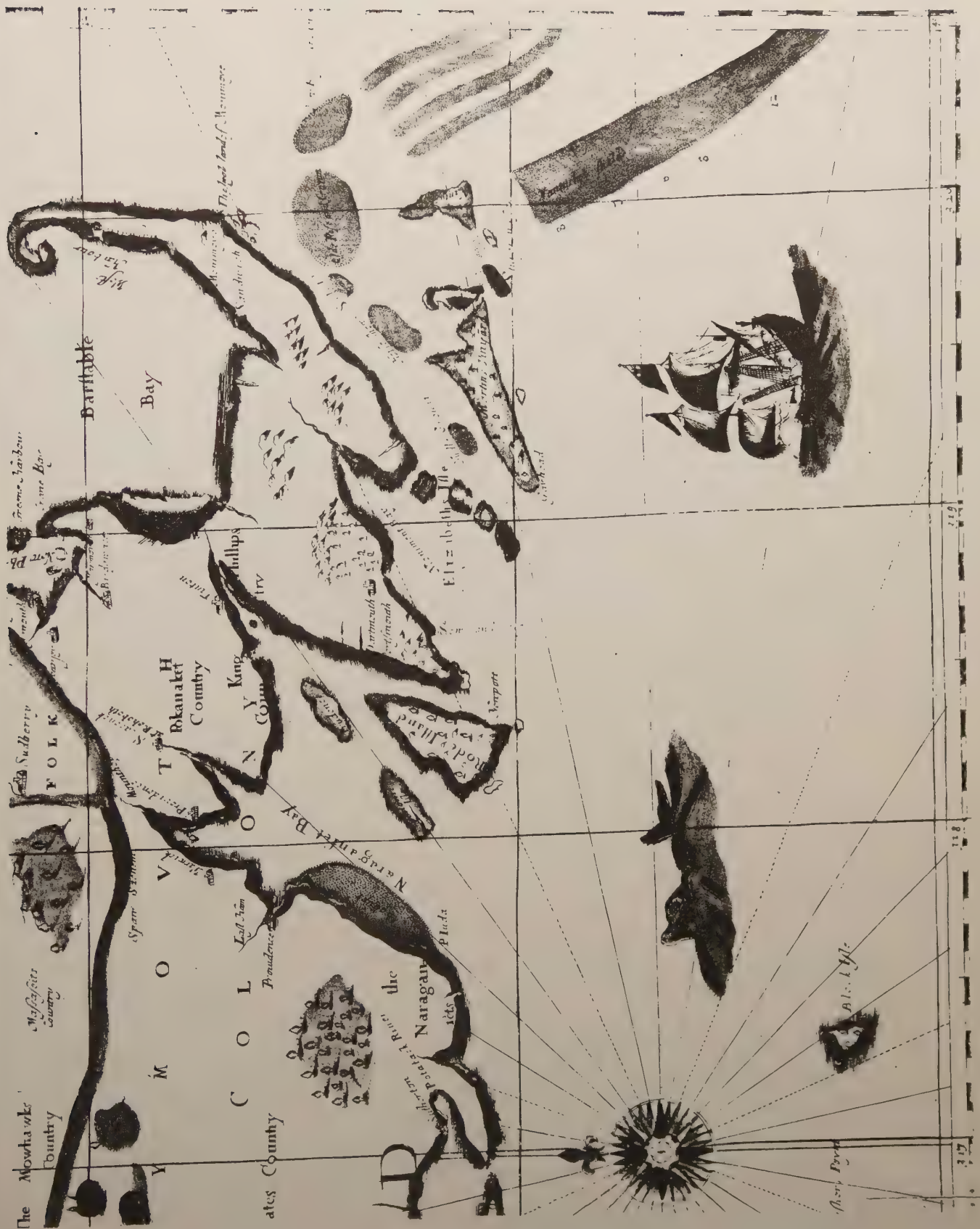
Dorchester

Roxbury

Mattapan

Stoughton







A MAP of
NEW ENGLAND
NEW YORK, NEW JERSEY and PENNSILVANIA

By H. Moll Geographer.

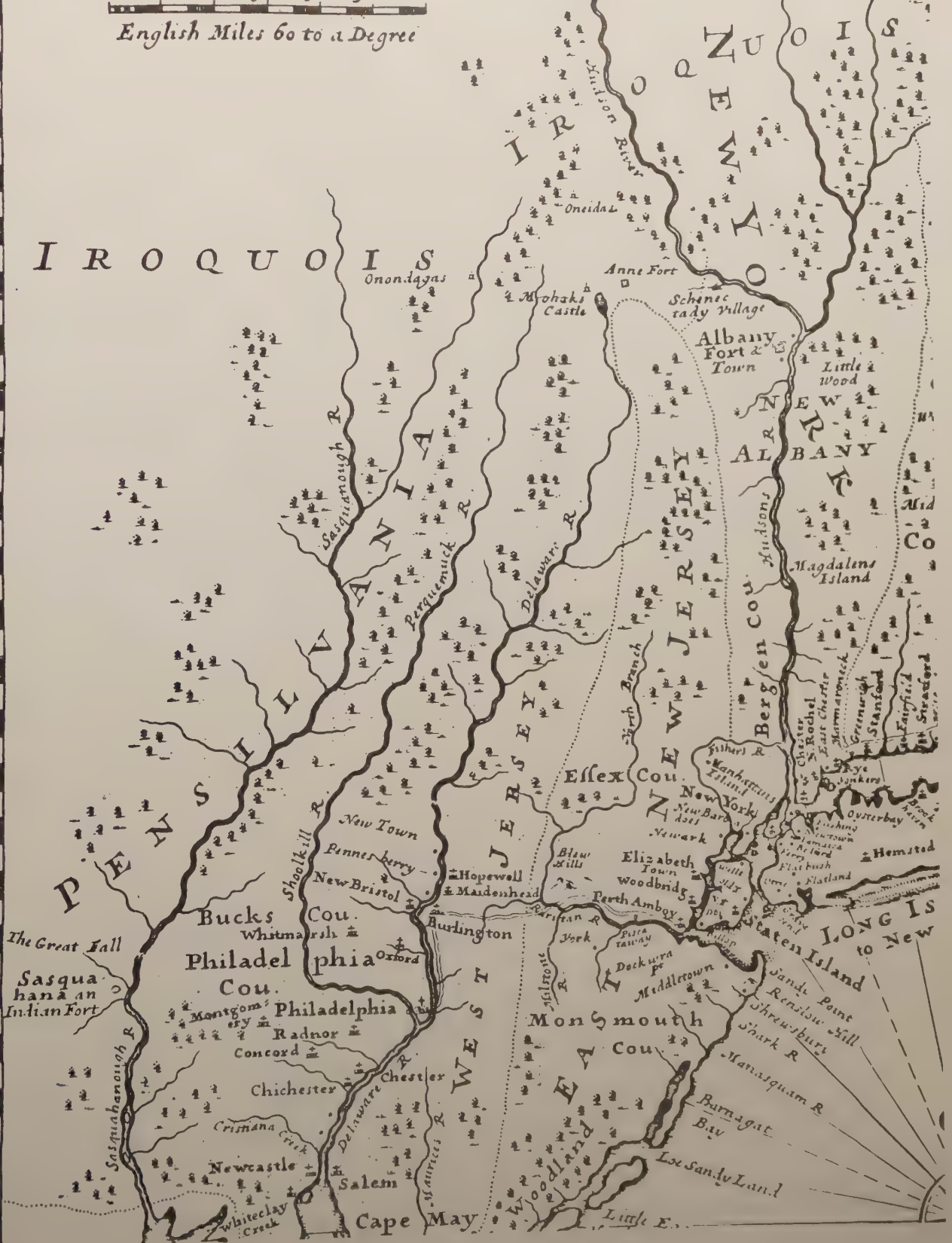
Note. The Towns to which Missionaries
are sent are marked thus 1730.

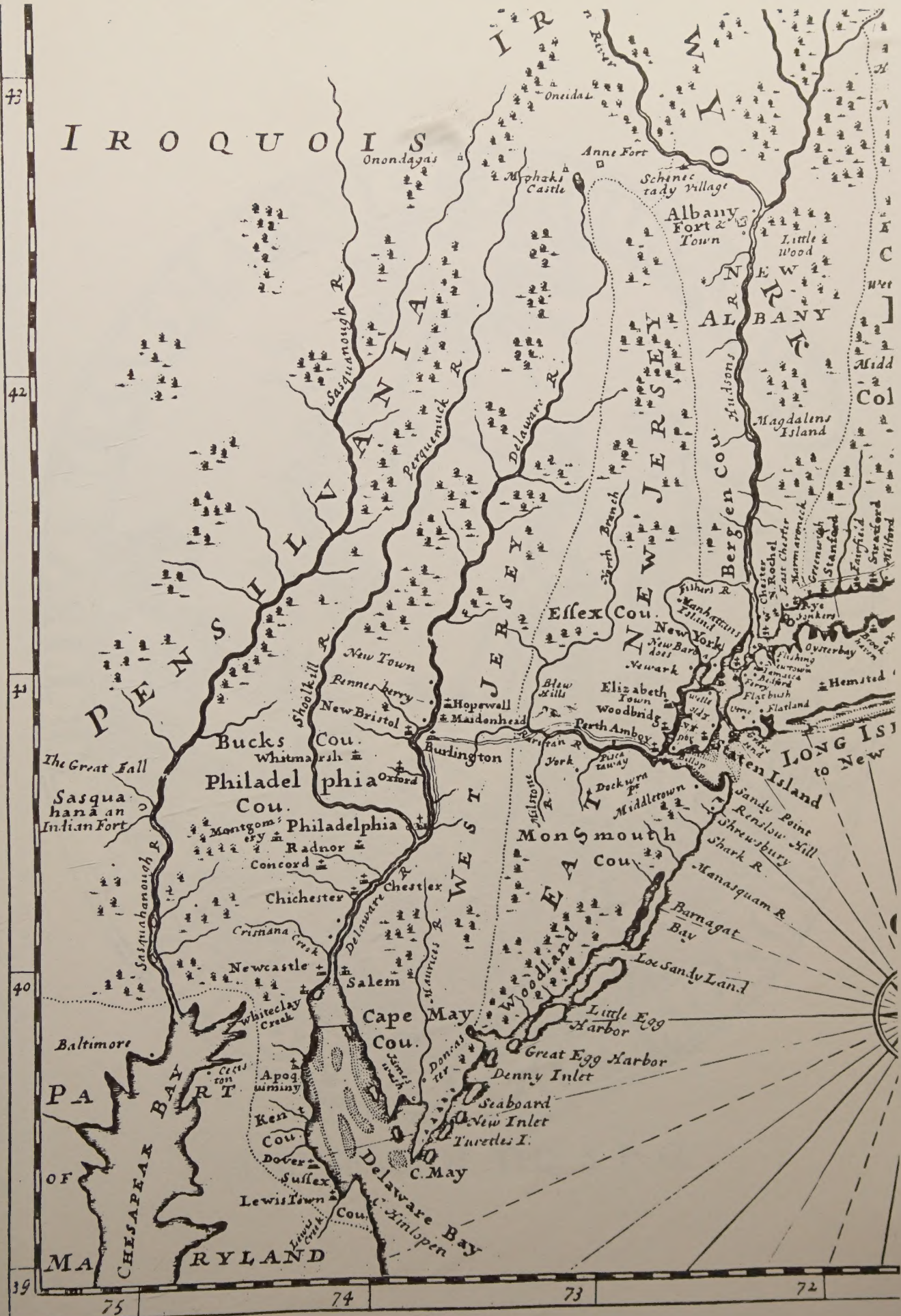


P. of N O R T H A M E R I C

10 20 30 40 50 60

English Miles 60 to a Degree







THE SEAL OF THE S. P. G.

